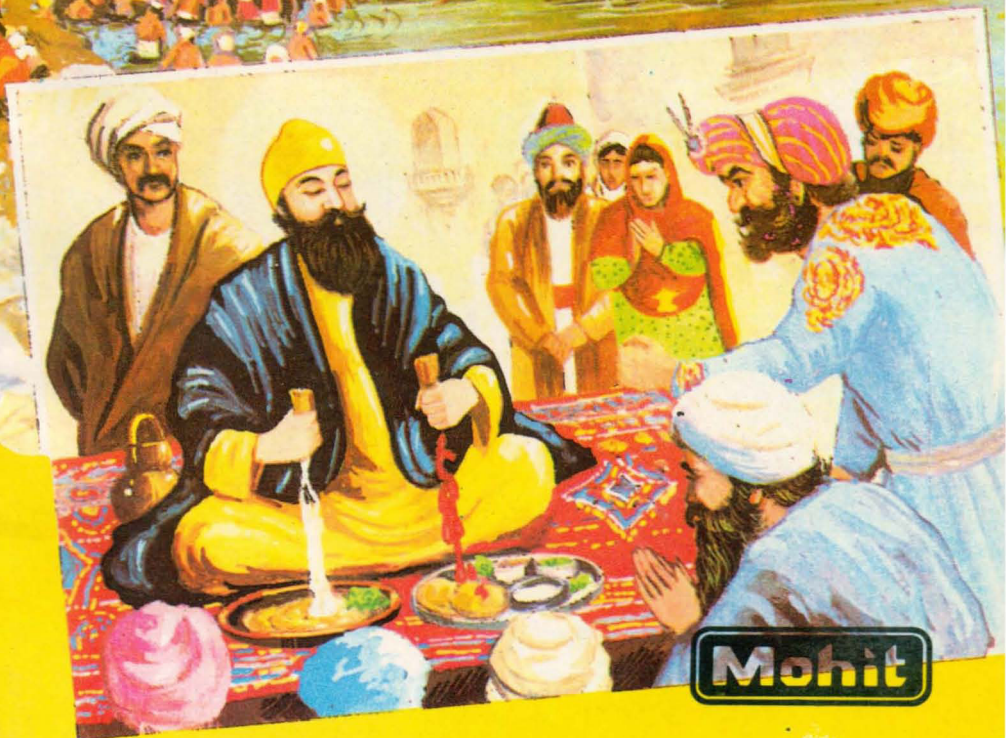
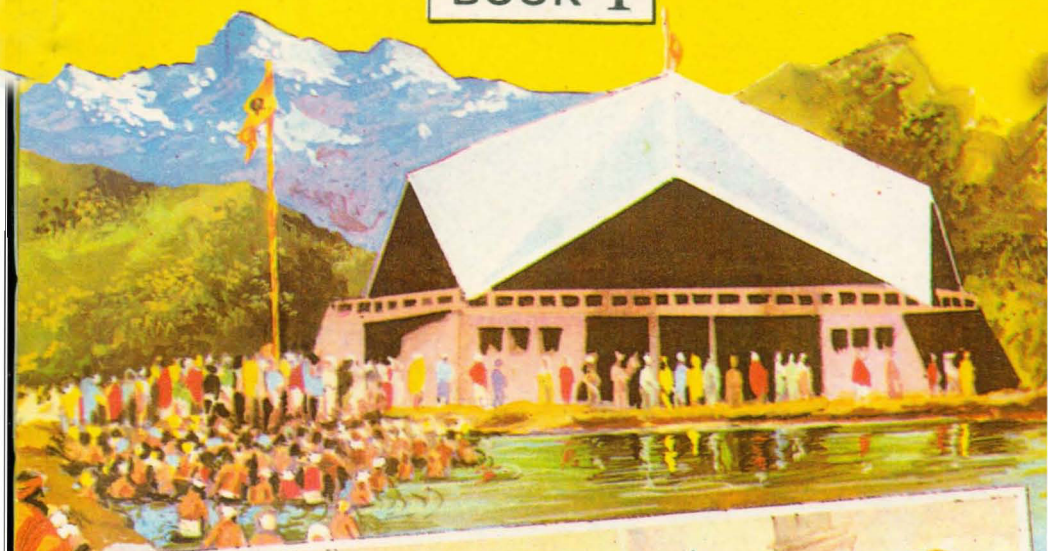


Tales From SIKH HISTORY

BOOK-1



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TALES FROM SIKH HISTORY

Guru Nanak Dev

BY :
AVTAR SINGH

BOOK-1



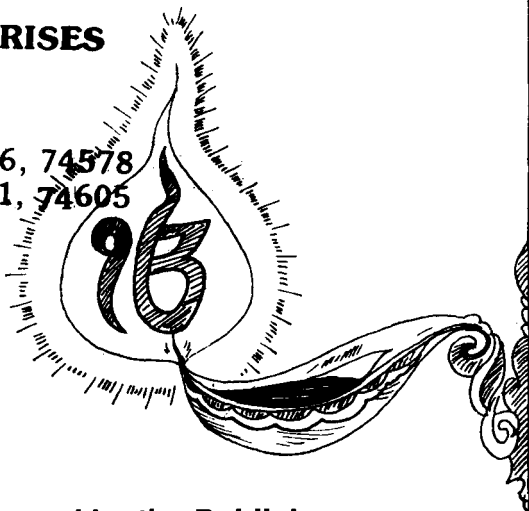
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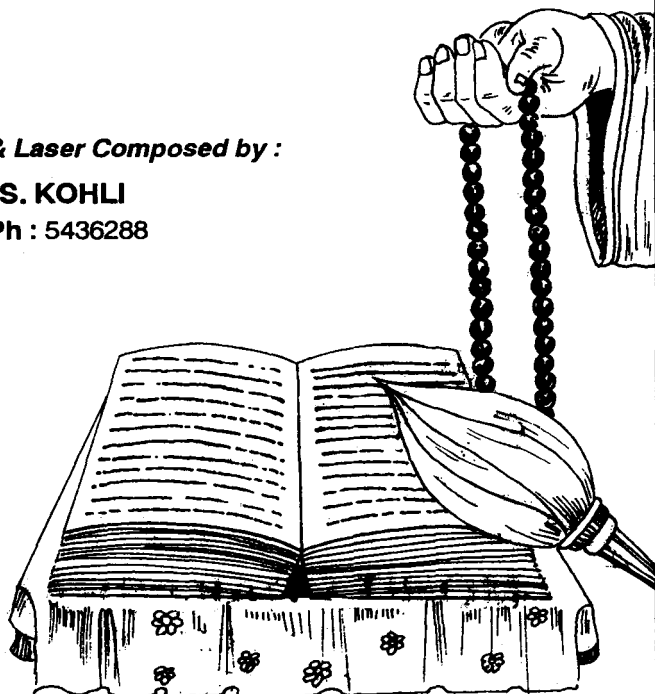
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STUDIO K.S. KOHLI
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FORE WORD

The basic objective of education is to light the lamp of knowledge in the minds of pupils. Such a knowledge is to help them to become better persons. The aim of moral education is to make the impressionable minds of children responsive to adorn their character with superior values and virtuous traits like, goodwill for others, selfless service, kindness, sympathy, tolerance, tenderness of heart, spirit of sacrifice and love of God and to defend their minds against the influence of base and inferior feelings like, falsehood, greediness, pride, vanity, jealousy, anger, intolerance, cruelty and deceit lest these should take root and debase their character.

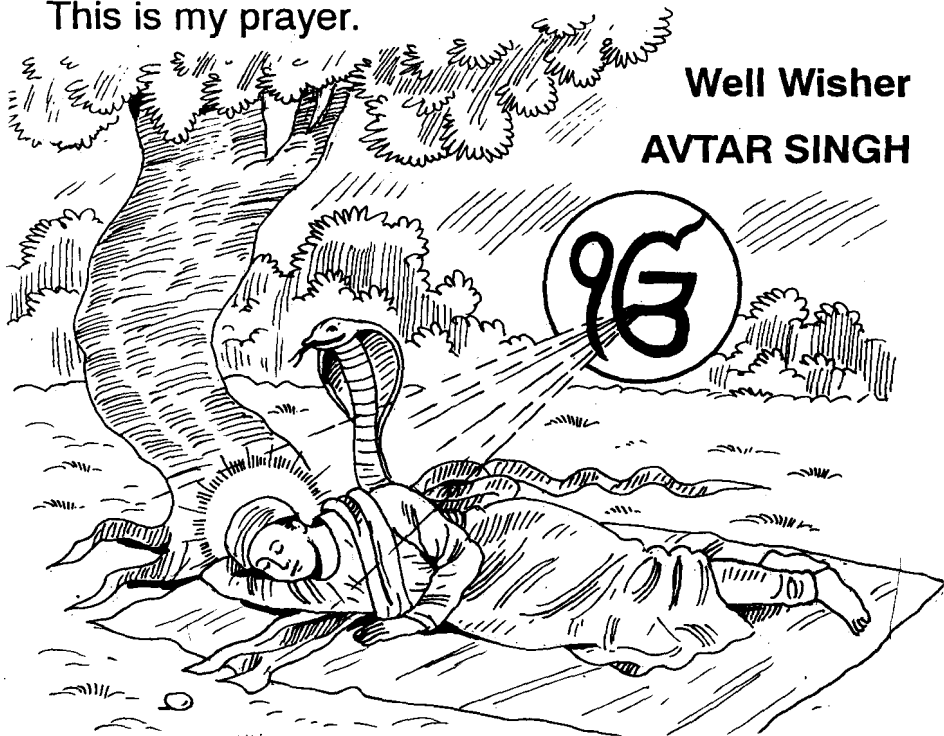
Undoubtedly Guru Nanak was the most learned and awakened great man of his times. He spent more than twenty long years of his life constantly visiting native as well as foreign lands to relieve the sufferings of humanity. Braving various kinds of discomforts, he dreamt of building such a human society as should have regards for higher values of life and no room for ignorance, falsehood, false beliefs, superstitions and unwanted rituals attached to the religion.

The stories contained in this book are common

traditional stories relevant to his life. The lives of great men are always a source of inspiration for the people. While going through these stories, the students will see how the Great Guru humbled the proud and haughty, how he reformed the cruel and the greedy by using the weapon of divine knowledge. He exposed the deceitful character of the pretenders and sang the praises of honest labour and love of God.

May with the blessings of Guru Nanak, the children develop such qualities as exalt their conduct and make it full of virtues ! May the whole social fabric of mankind contain only good values! This is my prayer.

Well Wisher
AVTAR SINGH



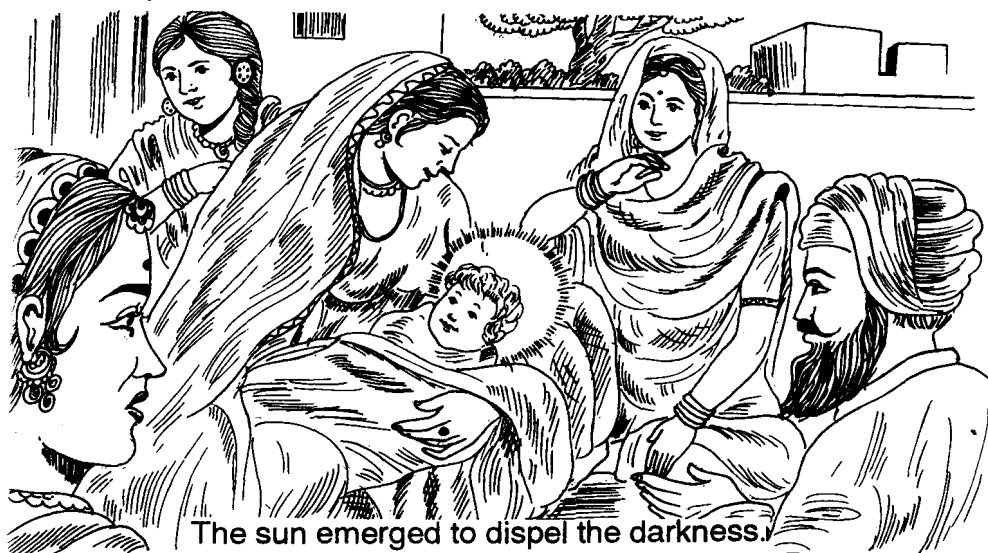
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1. The Good Birth

15th of April 1469 AD was a happy day. On this good day, Jagat Guru, Babā Nanak was born. Baba Kalyan Dass and Mata Tripta were his blessed parents. Baba Kalyan Dass was also called Mehta Kalu. Guru Nanak was the second child of his parents. He had an elder sister. Her name was Nanki. She loved her brother very dearly.



Baba Kalyan Dass and his family lived in a village, named Talwandi. Talwandi was the sacred village where the birth of Guru Nanak took place. Here Mehta Kalu worked as Patwari of the village landlord. The village of Talwandi was the property of Rai Bular. Talwandi is now in Pakistan. Its new name is Nankana Sahib. It is about 65 Kilometres

from the city of Lahore. Here there are many Gurudwaras built in the memory of Guru Nanak and his activities. A beautiful Gurudwara stands at the place of the house where Guru Nanak was born. It is called Gurudwara Janam Asthan.

Nankana Sahib is one of the holiest places of the Sikhs. Because it is in Pakistan, we cannot visit it freely. Vast lands were attached to the Gurudwaras there. It is sad that we have no control over all those lands and Gurudwaras. The Government of Pakistan looks after them through an agency. Proper care is not taken and so the buildings and the lands are not properly maintained. Jathas of Sikhs visit the Gurudwaras only on special occasions.

The village of Talwandi was the personal property of Rai Bular. He was a Musiim landlord. Mehta Kalu managed his vast lands. He kept all the accounts. He was honest and hard working. Rai Bular trusted him. He was pleased with him for his service.

Rai Bular was a kind man. He was God fearing and just. He was very fond of Guru Nanak. Very early in Guru's life, he observed the divine spirit in the child Nanak. Bebe Nanaki and Rai Bular were the first to know that Guru Nanak had come to the world with a message from God.

2. The Child Nanak

Guru Nanak was a sweet and lovely child. He was the beloved son of his parents. He was greatly loved by his sister Bebe Nanaki. He was also the darling of the villagers. Baba Kalyan Dass was a



Child Nanak giving sweets to his playmates.

respectable man. He was leading a simple life. He had enough of every thing for his simple living.

Guru Nanak too liked simple food and simple dress. He did not ask for costly things. As a child Guru Nanak was kind hearted. He was specially kind to the poor. He often gave them food and clothes. Sometimes, he would bring his friends to his house. He was pleased when his mother gave them sweets.

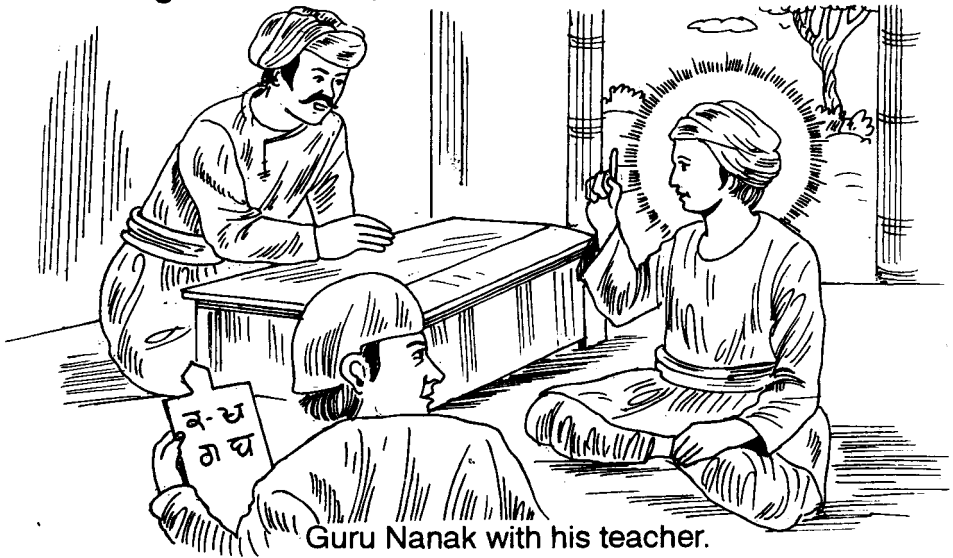
Guru Nanak was a healthy and active child. He liked playing with his playmates. But he was different from other children of his age. Off and on, he became serious and thoughtful. He wondered about God and His creation. He sang God's praises. He would repeat, Sat Kartar, Dhan Nirankar.

Sometimes, he would take his playmates to a nearby pond. There he would make his friends to sit in a semi circle. He would ask them to sing God's name after him. They sang aloud and enjoyed the game. Sometimes, the villagers also noticed this strange game of saying 'Sat Kartar' Dhan Nirankar'. They talked to one another about Nanak saying that the boy was not an ordinary child.

Rai Bular also heard of that strange game. He watched it. He began to look upon Guru Nanak as God's messenger. He later built a room near the pond in the memory of Guru Nanak. Long afterwards, a Gurudwara was built at that place. It is called Gurudwara Bal Lila.

3. At School

Guru Nanak was the only son of Mehta Kalu. He wanted to see him as an educated young man. He liked Guru Nanak to take the post of village Patwari or to become a government servant. Guru Nanak Dev was then six years old. Mehta Kalu took child Nanak to one Gopal Pandit. He was the village teacher. There were no regular schools during those days. Pandits and Mullhas used to teach the students. Gopal used to teach reading, writing, arithmetic, and Sanskrit.



Guru Nanak with his teacher.

Guru Nanak was very keen to learn. He was a very intelligent student. In a short time, he learnt all that the teacher could teach him. The teacher was surprised. None of his pupil had ever been so quick in learning so much and in such a short period.

One day Guru Nanak said to his teacher, "Sir, you have taught me all that you could. Pray, tell me, if it would help me in the next world. You know, Sir, every man has to die, no one can stay here for ever. Death is certain. After death every man has to give an account of his life. Good deeds will take him near to God. He will be punished for his evil actions. You have not educated me about the virtues and the vices. Thus neither you are a worthy teacher, nor are we really learned pupils."

The teacher was filled with wonder. He found that Guru Nanak was an uncommon pupil. He then asked, "Dear Nanak ! Please tell me how can I become a really good teacher, and how can my pupils become truly learned"? Guru Nanak advised his teacher, "You should teach your pupils such things as make their lives worthy to give a good account before God. You should teach them to lead honest and truthful lives. They should keep themselves away from evils. They should help the poor. They should always love and remember God."

After listening all this, Gopal, the teacher, went to Mahta Kalu. He told him that Nanak, was not a pupil, but a Guru, the supreme teacher. He had given him useful advice. He had taught him the lessons of permanent value. He could teach him no more. Only God could become his teacher.

After it child Nanak stopped going to school. He was free to do what ever pleased him. Sometimes, he played with his comrades. Then he would run away to a nearby forest. There he sat under a shady tree. He would become thoughtful. He would think about God and meditate over His name. Some time passed that way.

After some time, Mehta Kalu thought of sending Guru Nanak to a Mullha. He wanted that Nanak should learn Persian. Guru Nanak gladly agreed to learn Persian from the Muslim teacher. Here, again, Guru Nanak proved to be a quick learner. He learnt all that his teacher could teach him and that too in a very short time. The teacher was struck by the ability of the child. Here, again the child Nanak gave his teacher some pieces of advice. Guru Nanak said to his teach, "Remember ! God is the Father and we all are His children. So we are the members of God's family. We should love one another. We should lead a pure and truthful life".

That teacher too realised that Guru Nanak was a God's man. He said, "Dear Nanak, you gave me God's message. It is a good and useful lesson for me. I think you as my teacher, I am your pupil. I thank you for your useful advice. I shall ever remember the great truth, you conveyed by your words. I bow before you, Nanak".

4. The Sacred Thread 'Janeu'.

Guru Nanak was a growing boy. His parents believed in the ceremonies and rituals attached to their religion. Every child born of caste Hindu family was to wear the sacred thread. This ceremony was to make him the member of the Hindu society. Sacred thread was a symbol of high caste Hindu. The occasion was thought to be very auspicious. A day was fixed for the ceremony.



I want a thread that makes us kind, contented, truthful and honest.

Mehta Kalu and his family were busy making preparations. They made certain purchases. They

invited their relatives. The day was approaching. The relatives began to arrive. There was hustle and bustle in the house. It presented a festive look. Then came the fixed day.

The village folk gathered in the house of Mehta Kalu. Relatives were already present there. The ladies started singing happy songs. The boy Nanak was brought in. He was made to sit on a stool. He was bathed. Sacred thread was prepared. Incense was burnt. Its smoke was given to the sacred thread. In this way it was made pious and pure worthy to be worn.

The priest came. He was greeted. He was shown every respect. He gave a bit of advice to Guru Nanak. He uttered certain slokas in Sanskrit. He then said to Guru Nanak, "Boy Nanak, we are going to bring you into our fold. We will tie this sacred thread to your body. It will stand as a proof that you belong to a high caste of Hindus. This sacred thread will provide you honour in the society."

Guru Nanak calmly listened to the family Pandit. When Hardyal, the priest, took up the sacred thread and was about to place it on Guru Nanak's body, the latter stopped him and said, "Pandit Jee, you say that this thread will make me a high caste Hindu. So till now I was not of high caste. Again,

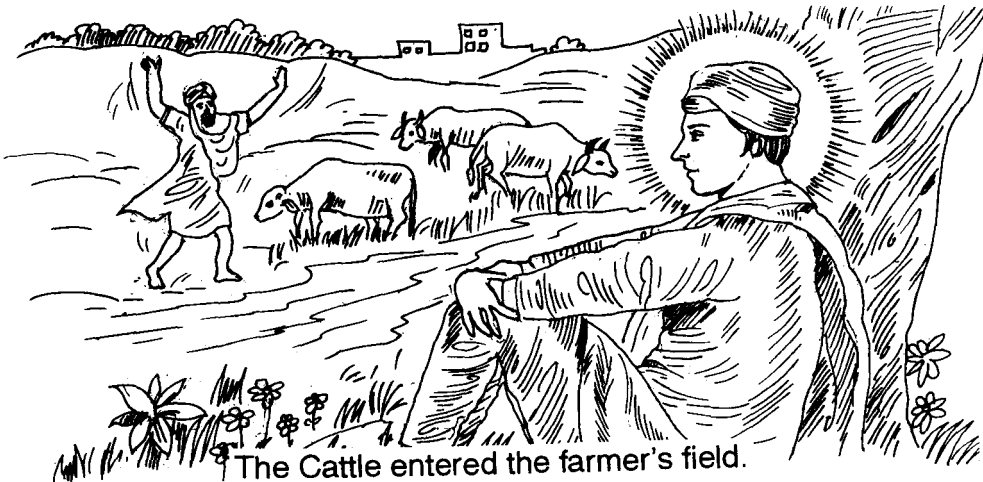
then all those who do not wear the sacred thread are of low caste. I do not believe in castes. To me a man is high or low, not because of his birth ; but on account of his deeds. A Brahman or a Khatri who does not do good deeds is of low caste. In the same way, a man from the so called low castes is high, because of his good deeds. High names and high castes are all useless. All men have the shade of one father, the God.”

The family priest Hardyal was surprised. Still he tried to persuade the boy Nanak to put on the thread. But Guru Nanak told him that the sacred thread was made of cotton. It would become dirty after a period. In due course of time, it would be worn out and break. It would not remain intact. Thus, it was useless and he would not wear it. The Guru said to Pandit Hardyal, “I want such a thread, as makes us kind, contented, truthful and honest. If your thread provides these virtues, you can put it on me. These virtues are permanent. They do not wither away with the passage of time. They will travel with the man to the next world. They will protect him from evil.”

The family priest bowed his head before the Guru. He went away. Guru Nanak did not wear the sacred thread.

5. Nanak, the Cattle Grazier

Guru Nanak sat at the feet of two teachers. They found him full of divine knowledge. They accepted him their teacher. How could, then they teach him? Thus, Guru Nanak was again free. For a number of days, he did not go out of his home. He kept lying on bed. Mata Tripta was sad. She thought that her son was ill. So, a doctor was sent for.



The Cattle entered the farmer's field.

The doctor came. He felt the pulse of Guru Nanak. He found nothing wrong. Guru Nanak said, "Doctor ! You are feeling my pulse. You are trying to know my sickness. I tell you that you do not know my disease. My heart pines for the love of God. Else there is nothing wrong with me." The doctor could do nothing. He went away.

One day Baba Kalyan Dass and Mata Tripta were thinking about their son. Baba Kalyan Dass

said that he hated Nanak's doing nothing. If he remained idle, he would become lazy. He would lose his health. They should find some kind of work for him. It would keep him busy. Then Baba Kalyan Dass said, "Dear Tripta, how do you like the idea of making Nanak the grazier of our cattle ? He likes going to the fields and sitting in the shade of trees. This kind of work would please him." Mata Tripta approved the idea. When asked, Guru Nanak cheerfully gave his consent. Thus Nanak became a cattle grazier.

In the morning Guru Nanak would drive out the herd of cattle to the forest. There he would let the cattle graze. There was plenty of green grass for the cattle. The buffaloes enjoyed themselves eating tender and soft grass. Guru Nanak tended them well. He kept them away from the fields of crop. When the heat became intense, he would take them to the grove of shady trees.

While the cattle grazed, Guru Nanak, sat on the green grass. Often he would lie on the soft grass and fell asleep. Sometimes, he would sit and think deeply about God. God was always in his heart.

One day, he was sitting under a tree. He was watching the grazing cattle. He began to think about God. He forgot all about the cattle and the

fields. He went into trance. The cattle entered a farmer's field. There was lush green crop in the field. The cattle liked it very much. They enjoyed eating the green leaves and the juicy stems of the crop.

The farmer saw the cattle spoiling his crop. He got angry. He came running to his field. He drove out the cattle from the field. He saw Guru Nanak sitting with his eyes shut. He came to him. He pushed him. He got very angry with him. He used rude words for Guru Nanak. Guru Nanak kept sitting calm and quiet.

The farmer was angry. His crop had been spoiled. He went to Rai Bular, the lord of the village. He said, "See Sir ! Mehta Kalu's cattle have entered my field. They have spoiled and eaten up my green and healthy crop. I am a poor farmer. I am ruined. I cannot bear this loss. Kindly order Mehta Kalu to pay for my loss."

Rai Bular then sent for Baba Kalyan Dass. He also sent for Guru Nanak. Both presented themselves before Rai Bular. Rai Bular told them about the farmer's loss. He asked Baba Kalyan Dass to make good the loss of the farmer.

Baba Kalyan Dass was very sad to hear this. He was angry with his son. He used harsh words for Guru Nanak. Guru Nanak kept his calm. He said to Rai Bular, "Kindly send some one to see how

much damage has been done to the crop by our cattle ? After the assessment of damage, kindly tell us the amount, we are to pay to the farmer.”

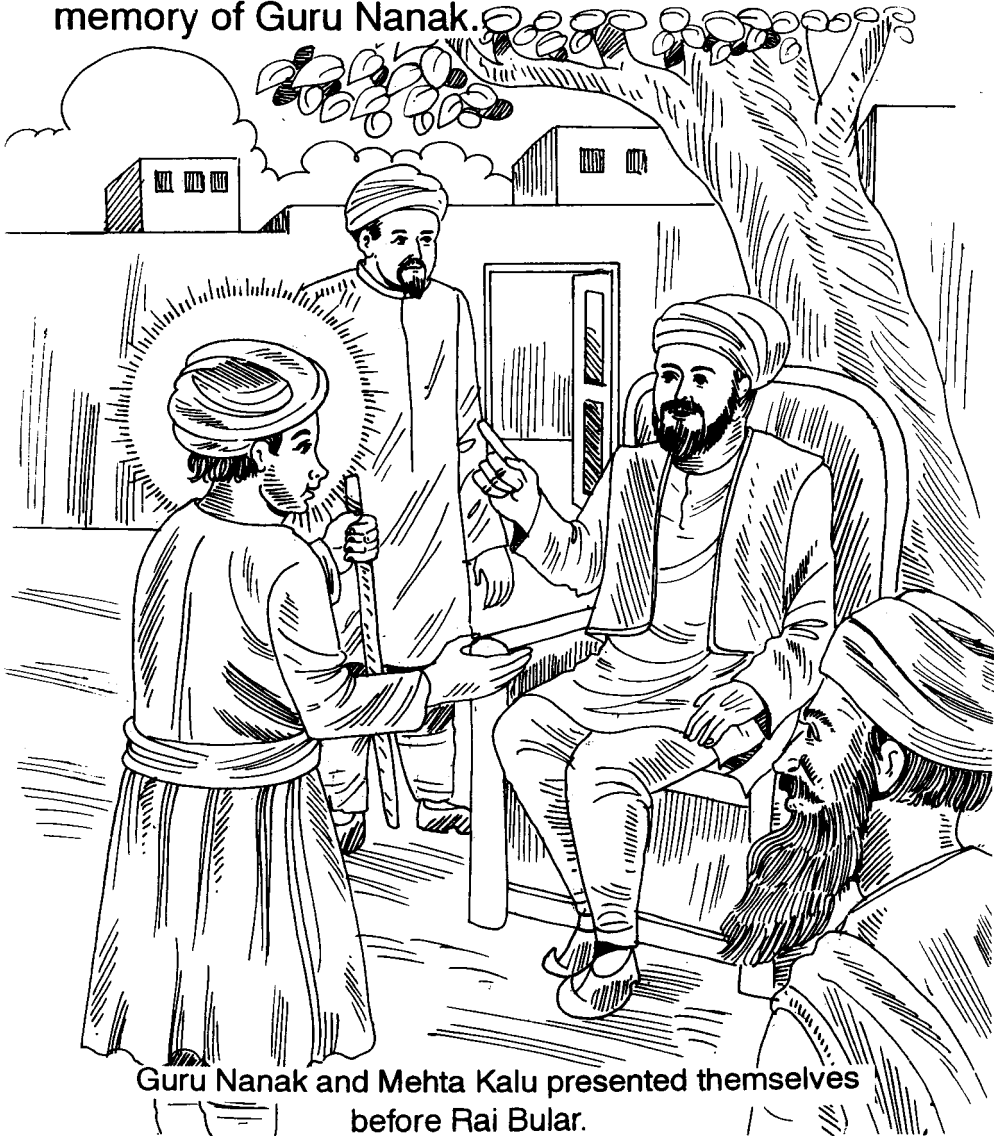
Rai Bular sent one of his servants to the field. The farmer also went along with him. In a short time, they reached the field. The farmer and the servant found that not even a blade of crop had been eaten by the cattle. The farmer was astonished. He found his crop even better than before.

The two men came back. They related what they had found there. The farmer said that his crop was even greener than before. The farmer said to Rai Bular, “Sir ! I speak the truth. I found the cattle spoiling my crop. I myself pushed them out of the field. But, now I find no damage. I do not know, how it has happened. It is a strange thing. Pardon me, Sir !”

Rai Bular knew that Nanak was a saint. He loved God and that He had shown His love for Nanak. He said to Mehta Kalu, “Our Nanak is always thinking about God. He loves God. God too loves him. God has shown His love by making the crop green and whole again. Nanak is not an ordinary man like we people. He is great. You should never be harsh to him. Always be kind to him. If he causes you any loss, I shall readily make it good to you.” Rai Bular then bowed his head before

Nanak. He was fully convinced that God loved Nanak.

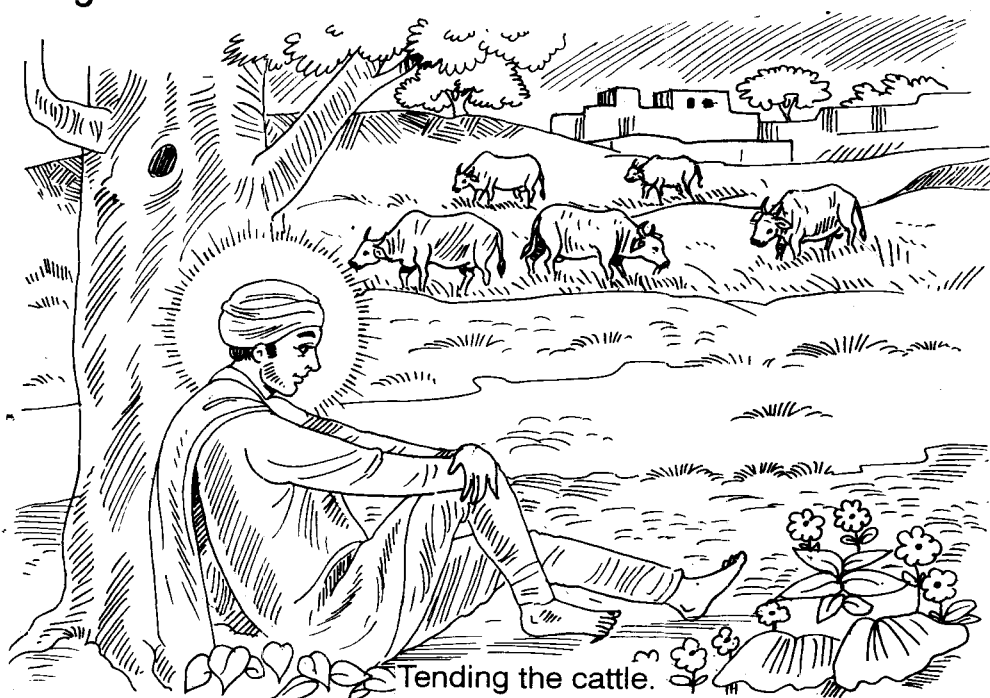
The farmers's field where the cattle had entered, was later on taken over. A Gurudwara was built there. It is called Gurudwara Kiara Sahib. Thus, that field has become a sacred place in the memory of Guru Nanak.



Guru Nanak and Mehta Kalu presented themselves before Rai Bular.

6. Shade by Cobra

Guru Nanak was doing the job of tending the cattle. At sunrise he would drive the herd of cattle out of the village. He took them to the fields. He took care that they did not stray into the crop fields. Before noon he let the cattle go for grazing grass. At noon he would drive them to the shade of trees. There they sat resting. They digested their eaten grass.



Guru Nanak kept sitting on the soft green grass. Very often he became serious and thought deeply about God. He felt His love for Him. Sometimes, he would lie and fell asleep.

One day, a strange thing happened. Guru Nanak was sleeping in the shade of a tree. His cattle too were resting under the grove of trees. The summer sun was getting hotter. The shade of the tree had turned. The Guru's face was in the sun. The rays of the sun were falling on his face. A large black snake came out of its hole. It was a cobra. Its bite could kill a man or animal in no time. It contained deadly poison. The cobra had a large and wide hood. It spread its hood. It placed its hood between the sun and Guru Nanak's face. It provided shade to the Guru's face. The rays of the sun were falling on the hood of the cobra. Guru Nanak was sleeping soundly. He was not feeling the heat on his face.

Rai Bular happened to pass that way. He was on his horse back and some of his servants were following him on foot. The sight of the cobra made them stop then and there. Rai Bular and his men first thought that the large snake might have bitten Nanak. They then advanced towards Guru Nanak. Their movements made the snake fold its hood. It slipped away.

Rai Bular got down from his horse. He touched Guru Nanak. He found him sleeping. He was wonder struck. He said to his servants, "Look ! Even the creatures of forest love Nanak. Strange are the ways of God and His love for Nanak !"

Guru Nanak woke up. He found Rai Bular by his side. He paid his respect. Rai Bular took him up in his arms. He kissed his forehead. He bowed before him. He touched his feet. Before that event he had held Guru Nanak in great respect, but after it, his respect for Guru Nanak increased manifold.



The cobra shades Guru's face against sun rays.

7. The True Bargain

Guru Nanak was in his teens. He had been tending the cattle for a few years. He was a growing boy. Mehta Kalu wanted to see him worldly wise, but Guru Nanak was spending his leisure in the company of saints. Often he discussed God with them. Mehta Kalu did not like all that. He wished to give him some training in the art of business. He was anxious to see him settled as a socially accepted man.



Feeding the hungry sadhus.

One day, he called Nanak. He gave him a sum of twenty rupees. In those days a sum of twenty rupees was not a small amount. Comparing to today's price level it was equal to thousands of rupees. Guru Nanak was advised to make a good

bargain with that amount. Such a bargain would give him rich profit. He said, "Nanak, if you make a good bargain, I shall be pleased. Then I will provide you with more money. In the due course of time, you will learn the art of good bargaining."

A servant named, Bhai Bala was asked to accompany Guru Nanak to a town near by.

Before departure, Mehta Kalu said, "Dear Nanak, you are now becoming an adult. You will marry and rear your family. So you should learn how to make good profit."

Guru Nanak said, "My dear Father ! I am happy. I like the idea. I shall obey you. I shall truly make a good bargain."

There was a town named Chuharkana at a distance of some Kilometres. Guru Nanak and Bhai Bala started for that town. They had hardly covered a few Kilometers when they saw a group of sadhus. They were sitting in the grove of shady trees. Nanak was fond of the company of sadhus. He took pleasure in discussing God with them. So, he went to them. Some of them were sitting, while some others were lying on the ground. Guru Nanak went to talk to one of the sadhus. He learnt that the sadhus were hungry. They had not eaten even a grain of corn for four long days. They were dying of hunger.

Guru Nanak was very kind-hearted. He could not see them hungry. He felt pity for them. He thought, "To feed these hungry men of God will be a good bargain. It will be an act of God. My God will be pleased. He blesses those who follow His ways." So he made up his mind to spend the money on those sadhus. He said to Bhai Bala, "I shall buy food for these Sadhus" Bhai Bala advised him not to do so. He said, "Your father will not like it. He did not give you the money to feed the sadhus. He will be very angry if you spend the money in this way. It will be a loss of money for him. It will pain him."

Guru Nanak said, "He told me to make a good bargain, a bargain as brings profit to me. I shall spend the money in feeding these hungry men of God. Will it not be a good bargain ? My father will be happy with me for doing so."

So Guru Nanak and Bhai Bala proceeded onwards. They reached the town of Chuharkana. There Guru Nanak bought food items like flour, pulses, salt, ghee etc. He spent whole of the amount on those articles. Now those were to be carried to the sadhus. Guru Nanak and Bhai Bala hired a cart. They loaded the articles of food in the cart. They turned the loaded cart towards the

grove of the shady trees. In a short time, they reached the grove. Guru Nanak unloaded the cart. He handed over the articles of food to the sadhus. They were pleased to have ration for a number of days. They blessed Guru Nanak saying, "Dear kind child, you took pity on us. May God be kind to you ! May He shower His blessings upon you !"

Taking leave of the sadhus, Guru Nanak and Bhai Bala started walking home-wards.

They covered a few Kilometres. Before the sun set they had almost reached Talwandi. Guru Nanak said, "Bhai Bala, I think my father will not like my good bargain. He loves money. He may be angry with me. It will be wise to keep myself away from him for some time." He allowed Bhai Bala to go to the village alone.

Near the village, there was a huge tree. Its branches bowed downwards on all the four sides. Those branches almost touched the ground. They made a sort of tent. Guru Nanak decided to spend the night there. The old tree still stands there. It reminds us of Baba Nanak. A Gurudwara has also been built there. It is called Gurudwara Tambu Sahib.

Mehta Kalu had been waiting for his son. He heard that Bhai Bala had returned. He sent for him. Bhai Bala related the whole story to him. He also

told him that Nanak had been staying under the big tree and hiding himself there.

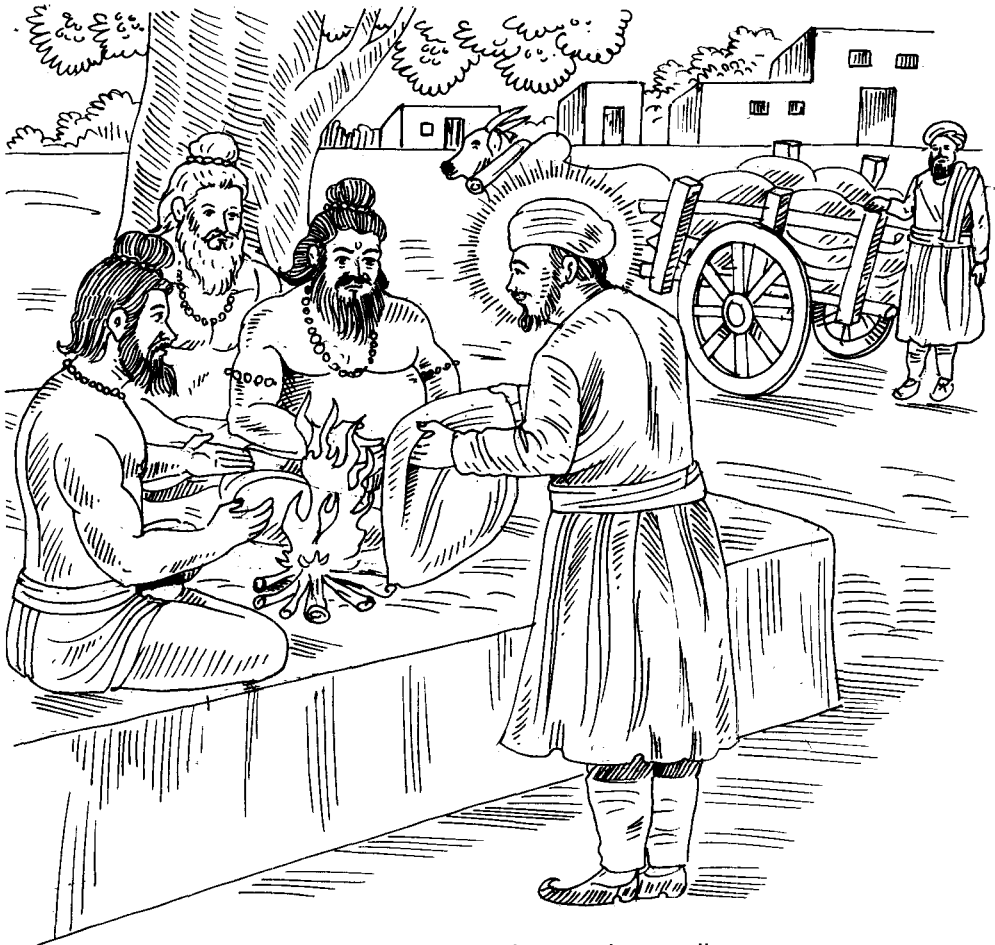
Mehta Kalu grew very angry. He lost hope in his son. He rushed towards the big tree. Soon he reached the place where Guru Nanak had been hiding himself. Mehta Kalu dragged him out. He was besides himself with rage. He began to rain slaps on Guru Nanak's face right and left. He was shouting, "You have wasted my money. You are a good-for-nothing fellow."

Guru Nanak did not lose his calm. He patiently suffered his father's beating. His cheeks turned red because of hard slaps. Bebe Nanaki reached the scene. She stood between her father and her beloved brother. Thus she made her father stop beating her brother.

Guru Nanak bore all that beating. He did not get angry. He was not sad for his action. Instead he was happy that he had made a good and true bargain. He had helped the poor. He had fed the hungry. He had done it in the name of God. Anything done in the name of God is a good deed. It is virtuous to suffer for a good cause.

Guru Nanak set an example for others to follow. Great and holy men had always boldly suffered for what was good in the name of God. God is pleased if we do good to others i. e. we help the poor, feed the hungry, give clothes to the naked and nurse

the sick. All men are the children of one God. We should see that our brothers should have all the comforts which we have. We should share the sorrows and pains of the less fortunate brothers and sisters. Such deeds will not only be liked by God; but will bring happiness to us also.



Guru Nanak' giving ration to the sadhus.

8. Nanak as Modi

Baba Kalyan Dass was sad. Guru Nanak was not taking interest in useful work. He had spent the money given to him for a good bargain in feeding the sadhus. He continued giving away his belongings to the poor and the needy. Once, he took pity on a beggar and handed over a brass jug to him. On another occasion, he gave his golden ring to a poor man.



Mehta Kalyan Dass often found Nanak absorbed in his thoughts. He looked serious and thoughtful. That particular state of mind of Nanak

made Baba Kalyan Dass sad. Nanak was a young man. He decided to get him married. Thus Guru Nanak was married to Bibi Sulakhani. She was the daughter of Sh. Mul Chand of Batala. Baba Sri Chand and Baba Lakhmi Dass, the two sons were the result of this wed-lock. Still Guru Nanak was not doing any useful work in the eyes of his father.

Bebe Nanaki was married to Bhaiya Jai Ram. The latter was in the service of Nwab Daulat Khan Lodhi. He was posted at Sultanpur Lodhi. Baba Kalyan Dass sent Guru Nanak to Sultanpur. Bhaiya Jai Ram used his influence. He was successful in getting a job for Guru Nanak in Nwab's Modi Khana. Thus Guru Nanak became the Modi.

Modi was the store keeper. It was his duty to receive the land tax in kind, weigh it, and enter it into the account books of the Modi Khana. In those days; the tax was paid in the form of grain, pulses, gur, cotton, chilles and other things produced from the soil. Then Modi was to supply some of these things for the Nwab's household. He also supplied ration to the army and the police. After meeting the needs of these departments, the surplus was sold to public. The money thus collected by sale was deposited in the Nwab's treasury. When there was a famine, the collections of the Modi Khana were

given to the poor free of cost. For all that work, the Modi got some pay and some ration.

Guru Nanak was very hard working. He was very just and honest. He kept on doing his work with his hand, but fixed his mind on God. He was sweet and soft in his dealings. He was very kind to the poor. Most of the time, he helped the poor by giving them ration from his own share. Guru Nanak's needs were few. He liked simple living. He spent very little. Thus he was able to help the poor out of his earnings.

At Sultanpur, Guru Nanak was leading a pure and simple life. Early in the morning, he would go to the river Bein. After taking his bath, he would meditate. He would sing songs in the praise of God. People used to gather around him. They also sang and repeated the name of God after him. His sweet nature and kind behaviour made him very popular. The Nwab too was pleased with him. He was satisfied with his work.

A good time passed that way. Guru Nanak was busy doing his daily routine and always repeating the name of God. His popularity and his kind attitude towards the poor made some bad people jealous of him. They made complaints against him. They reported to the Nwab that Guru Nanak

was careless. He did not maintain the accounts properly. He was giving away the wealth of Modi Khana to the poor. Soon he would make it empty. He would run away.

Those reports made the Nwab check the accounts. By his order Guru Nanak was shut in a room. Then he got the whole of the accounts checked. They were found in perfect order. Guru Nanak owed nothing. On the other hand, some balance was found in his favour. The Nwab was satisfied. His regards for Guru Nanak increased. The bad people were put to shame.

During his stay at Sultanpur, many people, both Hindus and Musalmans were impressed by his way of life. Through his personal example and precept he showed how a religious man should act. Firstly, he should earn an honest living. That means a man should work hard. He should not while away his time in idleness. Out of his honest earnings he should give a part of it in charity. This means that he should give a part of his income to the poor and to those who are in need. Secondly, one should not be greedy to take what belongs to others. A man should be satisfied with whatever he gets as his just right.

Guru Nanak gave a stern warning. He said, "For a Muslim, to grab the other man's right is like the

blood of a swine. And for a Hindu it is like the blood of a cow.” Thirdly we should do our daily duties by fixing our mind on God. “If we awlays remeber God, we will do no wrong to others. We will do only such things as please God.” If we follow Guru Nanak’s teachings, we will be really happy.



Preaching his religion.

9. Enlightenment

While serving the Nwab as his Modi, Guru Nanak set a model of an honest living. Poor could share his love and kindness. His devotion to God and love for His men made him popular. He did not try to get rich. He did not want comforts and pleasures. God's name was his wealth and service to man was his pleasure.



Bathing in the Bein river.

To bathe in the Bein river and sing God's name was his daily routine. Many people joined him in repeating the name of God. Guru Nanak and his songs gave them peace and happiness.

One day as usual, early in the morning Guru Nanak went to river Bein. He took off his clothes. He put those on the bank of the river. He then entered into the water. He dived deep into the river. Some people on the bank were watching. When Guru Nanak did not come out on the surface of water for a long time they feared that he might have been drowned in the river. They broke the news. The whole town feared that Guru Nanak had drowned himself in the river. Indeed there was search for him, but there was no trace of Guru Nanak.

After three days Guru Nanak was seen on the bank of the river. He was sitting in a smadhi. He then opened his eyes; stood up and said, "There is no Hindu, there is no Musalman" Sikhs believe that during those three days, Guru Nanak had a meeting with God. He got the Mool Mantar. He became enlightened.

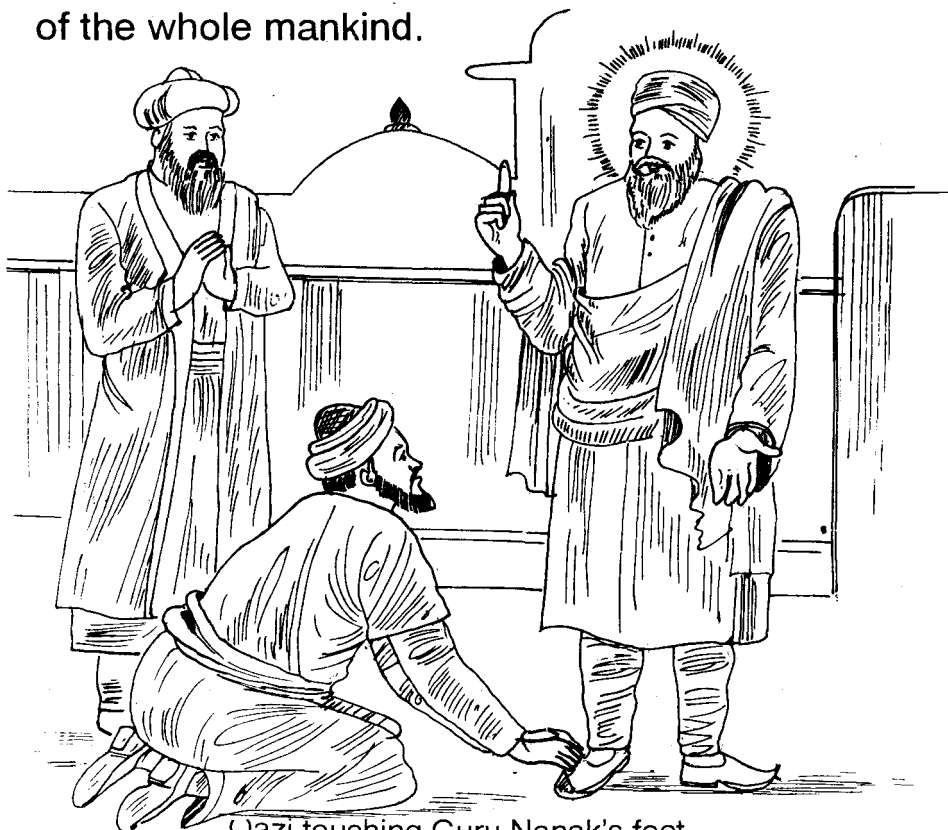
People heard that Guru Nanak was saying, "There is no Hindu, there is no Musalman." It became the talk of the town. The Qazi of the town became red with rage. He saw the Nwab and asked him to punish Guru Nanak for his utterances.

The Nwab sent for Guru Nanak. Guru Nanak reached the court where the Qazi and the Nwab

had been waiting for him. The Nwab received Guru Nanak, respectfully. He seated himself by his side. He asked the Qazi to question him. "Do you say there is no Hindu, there is no Musalman ?" addressing Guru Nanak the Qazi said, "Yes" ! replied Guru Nanak. At that the Qazi said that he could say nothing about the Hindus, but he could say that there were hundred of Musalmans in the town. He then said, "Nanak ! Cannot you see the Nwab and the Qazi, the two Musalmans sitting before your very eyes "?

Guru Nanak smiled. He said "It is true that there are thousands of people who call themselves Muslims and far greater a number who think they are Hindus, but they are not so. Do they act according to the teachings of their religion ? Are not they the sons of the same Father? Do they march on the right path ? They do not. They hate one another. They are not kind and merciful to one another. They do not do such deeds as make God pleased. The men of God should be just, humble, greedless and truthful. A true Hindu or a true Musalman should not greed for what belongs to others. He should earn his living by the sweat of his brow. He should give some of his income to the poor. Now peep into your inner-selves and tell, is there any Hindu or a Muslim "?

Guru Nanak's reply made the Qazi speechless. Both the Nwab and the Qazi realised that Guru Nanak had spoken the truth. They said, "Nanak ! God has spoken through your mouth. You have reminded us what our deeds should be. We are very thankful to you. You have taught us a useful lesson." The Qazi fell upon the Guru's feet. He was all humble and gentle. The Nwab, too bowed his head before Nanak. They realised that Guru Nanak had shown them what a true Muslim should be and that Guru's teachings were for the benefit of the whole mankind.



Qazi touching Guru Nanak's feet

10. Namaz & The True Prayer

After the Bein incident, Guru Nanak showed no interest in the service of Nwab Daulat Khan Lodhi. He thought of leaving his service. He decided to serve God and His children. He wanted to clear the accounts and hand over the Modi Khanā. He wanted to throw away all bindings and become free for God's service.



There is no Hindu, there is no Musalman.

One day the Qazi said to the Nwab, "Nwab Sahib, Nanak says that there is no Hindu and there is no Musalman. He sees no difference. If it is so he should say Namaz with us." The Qazi's suggestion appealed to the Nwab.

The Nwab then called Guru Nanak. He asked him to join them in saying Namaz. Nanak readily gave his assent. The three, the Nwab, the Qazi and Guru Nanak reached the Masjid. The Nwab and the Qazi engaged themselves in prayers. Guru Nanak did not join them. He stood aloof.

After the prayers the Nwab questioned him why he had not joined them in the prayers. Guru Nanak gave a prompt reply "How could I join you in your prayers when your mind was not in the prayers. It is useless saying the prayers when mind is wandering elsewhere. Your mind, Sir, was visiting Kabul. Infact you were buying horses there. God does not approve such a prayer. This is the reason why I failed to join you in your prayers." The Nwab was nonplused. He said, "Nanak, you are saying the truth. It is true that my mind was roaming in Kabul. Infact, it was not a devotional prayer."

The Qazi said, "But I was saying prayers, Nanak ! You should have joined me" No, No, Qazi sahib ! You were all the time thinking of your colt, lest it should have fallen into the well," said Guru Nanak. The Qazi's mare had given birth to a colt. There was a well in the courtyard of his house. The Qazi's attention had been roaming in his house. He had been thinking of his colt. His mind too was not in the prayer.

The Qazi said, "You are right, O man of God. It is true that my body was here, but my mind was not here. Nanak ! You have taught me the secret of the true prayer. I salute you." He again bowed his head before Guru Nanak.

Guru Nanak said, "It is no use showing the people that we say the prayers. True prayer is only that when we feel God is in front of us. Our mind and soul are in unison with God. God hears such prayers. Such prayers give peace to mind and make us pure."



Not a true Prayer if mind is wandering

11. Bhai Lalo

Guru Nanak was enlightened. He was a Guru. He had a mission before him. He was to serve God and His children. He handed over the charge of the Modi Khana. The Nwab wanted him to carry on with his job. But Guru Nanak said, "Nwab Sahib, now onwards I am in the service of God and His people."



Bhai Lalo served the Guru.

The Nwab paid him what was due to him. The Great Guru distributed all he had among the poor. He left his wife, his sons and all the relatives. He took Bhai Mardana with him. He set out on his first long travelling mission.

Bhai Mardana was a low caste Muslim. He was a very good singer. He was expert in the art of playing rabab. He was older than Guru Nanak. He remained his life long companion.

Guru Nanak and Bhai Mardana left Sultanpur Lodhi. They travelled to the west. They went from village to village. In every village, people came to listen to Guru Nanak. Mardana recited Guru Nanak's Shabads accompanied by the music from his rabab. Guru Nanak also sang his Shabads in a very sweet voice. The village folk listened to them with devotion. Then Guru Nanak explained to them the golden principles of true religion. His teachings were :-

Every body should work hard to earn a living. It should be an honest earning. Out of this honest earning, besides sustaining one's family, one should give something to the poor, and needy.

One should lead a truthful life. "Truth is above all, but still above is a truthful living."

One should give up one's ego, greed, pride, lust, caprice and falsehood. One should be honest, truthful, gentle, humble and clean.

One should always remember God. One must fix one's mind on God, while doing all the usual daily odd jobs.

One should not believe in false rituals and customs. One should not fall prey to false beliefs. These golden rules were the cardinal principles of his teachings.

Guru Nanak and Mardana continued visiting one village after another, till they reached the town of Eminabad. This town is in the district of Gujranwala. It is in Pakistan now.

In the town of Eminabad, there lived a poor carpenter. His name was Bhai Lalo. He worked hard to make both ends meet. He was very poor, but he was always ready to welcome his guests. Guru Nanak and Bhai Mardana reached his house. He was busy doing his work with his instruments. He cheerfully received Guru Nanak and Mardana. He took a cot. He spread a clean piece of cloth on it. Respectfully he asked Guru Nanak to sit on it. He seated Mardana on a strawmat. He then lovingly presented lassi to them. Guru Nanak and Mardana enjoyed the Lassi. They thanked Bhai Lalo.

Bhai Lalo was living single. He himself cooked his meals. He was honest, simple and lowly. Guru Nanak loved such people. He liked their company. That was the reason why the Great Guru had visited his poor cottage.

Bhai Lalo baked simple coarse loaves. He cooked sag. He then placed the simple food before Guru Nanak. Guru Nanak said, "Sat Kartar" He began to relish the food. Mardana said to himself, "These dry loaves will be hard for my teeth to chew." Then he saw Guru Nanak enjoying the meal. He also broke a piece from the dry loaf and put the morsel into his mouth. To his surprise, it was soft and very tasty. He felt as if he had never tasted such a nice food before. He ate to his fill.

Guru Nanak stayed in the humble cottage of Bhai Lalo for some days. In the morning, he used to go out of the town. There, he would meditate upon the name of God. Then Mardana played on the rabab and both sang Shabads composed by Guru Nanak. Bhai Mardana had learnt many Shabads by heart. By and by, people began to gather there. They enjoyed the melody of sweet songs. They also joined in singing praises of God.

Here Guru Nanak taught the people the golden rules of the true religion. He also said, "All men are equal. No one is high or low. All are the sons of one God. All are equal in the eyes of God. Caste or birth do not make a man high or low. Actions make a man high or low. Good deeds make him high and evil deeds make him low. Bhai Lalo is not a low-caste man. He serves the people. He is kind and honest. He is hard working. He does good

actions in the name of God. He loves God. God is pleased with him. Thus Bhai Lalo is not a low caste man."

Guru Nanak's teachings appealed to the people. Recitation of Shabads in the company of music went straight to the people's heart. By and by a good number of people, both Hindus and Muslims, gathered around Guru Nanak. Many of them accepted him as their Guru. They became his Sikhs. Of course, Bhai Lalo became the first Sikh of Guru Nanak.

Bhai Lalo became the leader of newly formed Sikh Sangat. He understood the teachings of the true religion better than others. He also learnt by heart many a Shabads of Guru Nanak. Guru Nanak made him the first preacher of his religion.

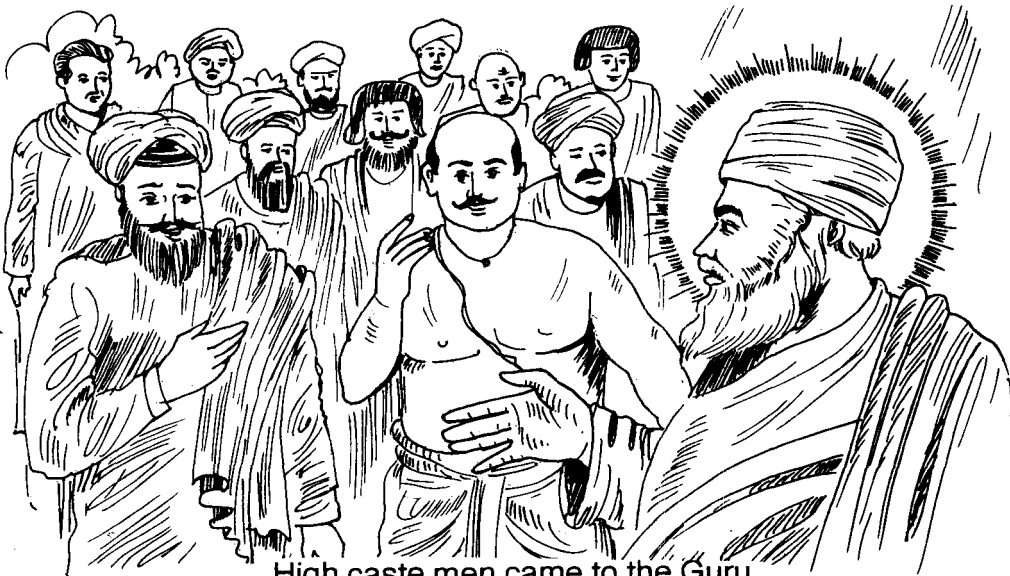
The humble cottage of Bhai Lalo became the first Dharamshala of the Sikhs. There assembled the Sikh Sangat both in the morning and the evening. They sang Guru's Shabads. They preached the tenents of his religion.

In this way, Bhai Lalo who was treated as a low caste man became the first preacher of the Sikh religion. It was a strange thing for the caste ridden Hindu society. According to Guru Nanak God is always mericful and He showers His kind blessings upon the poor and lowly.

12. The Pure and the Impure Food

Guru Nanak was staying with Bhai Lalo. He was taking the food cooked by him. He was not observing the rules of the orthodox Hindu society. The teachings of his religion were against the established practices. Thus, Guru Nanak activities became the talk of the whole town. The Brahamans and the Khattris of the town could not stand all that.

Some of those men of so called high caste,



High caste men came to the Guru.

came to the Guru. They said, "You are a Khatri, you are keeping a Muslim in your company. You are living and dinning with a low-caste carpenter. You are following wrong path. A Hindu of high

caste should not do all this. We advise you to shun this wrong course.”

Guru Nanak kept himself quiet for sometime. He then spoke, “My dear brothers, I am not a Hindu. I am not a Muslim. I do not believe in castes. According to my views, no one is high or low because of his caste. All are equal. I think a man’s deeds make him high or low. Good deeds make a man high. Evil deeds make him low. In this sense, Bhai Lalo is a high caste man because he does good deeds.” They found that Guru Nanak was a master, sound in reasonings and divine wisdom. They could not change him. So they went away.

In the town of Eminabad, there lived a rich man. His man was Malik Bhago. He was a Khatri by caste. He was the manager of the Muslim chief of the town. He was proud, dishonest egoistic and a cruel man.

One day, he gave a feast to the Brahmans and the sadhus of the town. This kind of feast was called Brahm Bhoj. All the Brahmans and holymen of the town were invited to the feast. Guru Nanak was also invited. But he did not go to the haveli of Malik Bhago. When it was reported that Guru Nanak had not reached to partake the feast, Malik Bhago sent his men to bring Guru Nanak.

Malik Bhago's men requested Guru Nanak to accompany them to the feast. Guru Nanak told them that he did not like taking that food. When they implored to take him there, however, in the end he agreed to accompany them. But before leaving for the mansion of Malik Bhago, Guru Nanak took with him a chapati from Bhai Lalo's house. On reaching the venue of the feast, Malik Bhago asked Guru Nanak the reason for his not coming to the feast. Guru Nanak replied, "Malik Jee, your food is not clean. It is not a fit food to be taken."

The proud Malik said, "Well ! you say, my various kinds of dishes are unclean. And the dry crumbs of the carpenter's house are clean. How do you say so ? What a strange holyman you are!"

Guru Nanak became grave. He said that he would prove what he had said. He asked the Malik to bring some fried sweet breads, being served in the feast. A servant, at once, brought sweet breads and various dishes in a tray. The Guru took a sweet fried bread from the tray. He held it in one of his hands.

He said to the Malik, "I shall show you that your bread is unclean and not worthy to be taken."

Malik Bhago became anxious. He was waiting,

how the Guru was going to prove that his food was not good.

The Great Guru held the dry chapati of Lalo's house in his right hand and the fried sweet bread of Bhago in his left hand. He lifted his arms. Then he pressed his fists tightly. Lo ! drops of blood dripped down from Bhago's bread and drops of milk flowed down from Lalo's crumbs.

Malik Bhago was wonder struck. The Guru said to him, "Open your eyes, Malik ! See, there is blood of poor people in your food. You have collected wealth by cruel and unfair means. As your earnings are unclean, so is your food. Lalo earns his bread by fair means. He toils to earn his living. So his bread is clean. It is sweet like milk and honey."

Guru Nanak told Malik Bhago that he had been taking what belonged to others. It was a sin. His wealth was ill-gotten. So was his food. "Bad food makes us bad. It corrupts the mind. It gives pain to the body." said Baba Nanak.

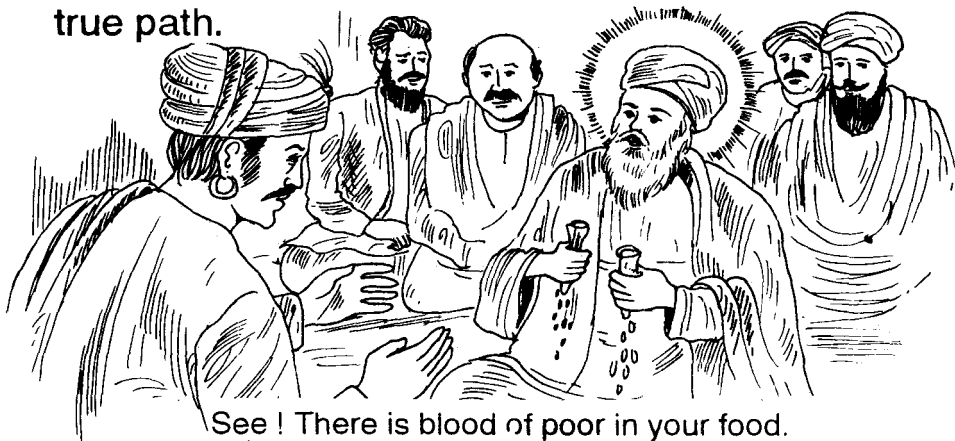
Malik Bhago shuddered. He thought himself to be a sinner. He cursed himself for his greed and pride. He repented over his treatment to the poor. He had been taking what should have been their share. His past conduct and misdeeds flashed before his eyes like a film. He admitted that he had followed

the wrong path. He never thought of God. He never knew what the ways of God were.

Malik Bhago was a defeated man. His pride had vanished. He became humble. He fell down on Guru Nanak's feet. He begged his forgiveness. He requested Guru Nanak, "Holy man, tell me the way to wash off my sins. I am at your mercy. Be kind and save me."

Guru Nanak said to Malik Bhago, "Give away your wealth to the poor. Give up your pride. Make an honest living by doing honest work. Share your honest earnings with the poor. Think all men equal and treat them as brothers. Cast away the pride of caste. Love one and all, thinking them as the sons of one God. Always remember God. Repeat His name. Fix your mind on God while performing your day to day's duties."

Malik Bhago promised to act according to the Guru's advice. He was now a changed man. He felt peace and calm in him. He, again touched the Guru's feet and thanked him for showing him the true path.



See ! There is blood of poor in your food.

13. Sajjan, The Robber

Guru Nanak did not stay for a long time at one place. He was always moving, visiting one village after another and one town after another. Every-where he explained to the poeple the golden principles of his religion, "Love God, love truth, love people, lead an honest and truthful life, serve the poor out of your honest earnings and always remember God," was his message to people.



Guru Nanak had changed Malik Bhago from a cruel and greedy man to a kind and honest man. He was on a mission to make the evil men as good persons, the cruel as kind and the killers of men

as gentle and God fearing. Guru Nanak had heard of a man named Sajjan. He was a killer and a robber. Guru Nanak decided to reform that bad man.

So Guru Nanak and Mardana reached a place called Talamba. This place is now in the district of Multan in Pakistan. Sajjan, the robber lived in Talamba.

Sajjan was a wicked man. He was very cunning. He had built a mosque for the Muslims and a temple for the Hindus. He had also built a rest house for the travellers to stay there. The travellers were welcomed there. They were given food. They were provided with shelter. In the eyes of the people he was leading a pious life. They thought him to be a man of God. Sajjan pretended to be a man of God by his show of serving the people. But he was a wolf in the lamb's clothing. He and his men killed the travellers while they were asleep. Then they robbed them of their belongings. In the building complex there was a deep well. Sajjan used to deposit the remains of dead bodies into it.

When Guru Nanak and Mardana reached there. Sajjan welcomed them. He began to talk to Guru Nanak. He was all polite and gentle. The Guru asked him his name. "I am Sajjan, holy man. The

Hindu call me Sajjan Mal and the Muslim call me Sajjan Shah. But I am neither a Hindu nor a Muslim. I am the friend of all. In the name of God I serve His people. I provide them with boarding and lodging. I have built a mosque, and a temple for their prayers. I am Sajjan, the friend.”replied Sajjan.

“But do you really act like a Sajjan ? True, you give food and shelter to both the Hindu and the Muslim travellers. But don’t you rope them in your trap ? Don’t you kill them and rob of their belongings ? You are not Sajjan, you are a killer. You are a robber. You are committing this great sin in the guise of a gentle man. It is a greater sin. You think that the darkness of night and your guise will never lift the curtain. You are mistaken. God sees your misdeeds. These misdeeds will go with you after your death. You will be punished for your evil doings. The riches, you are amassing by looting the innocent travellers, will be left behind here by you. Mend your ways. It is time for you to take heed. Shun the path of vice. Be good and repent over your misdeeds. Wash off your sins with your repentance. God is merciful. He will forgive you. I shall pray to Him for you.” said Guru Nanak.

Sajjan began to weep. The Great Guru had awakened his inner conscience. He fell at the feet of Guru Nanak. He requested Guru Nanak to tell

him what he should do to win the love and forgiveness of God. He said that he would obey the Guru's orders. He begged the Guru to teach him the golden rules of a good living.

Guru Nanak told Sajjan to confess his guilt. He should repent over his wrongs. He should resolve to become holy in the true sense of the word. He should give the ill gotten wealth to the poor. He should do honest work for his living. He should love all people and serve them humbly. He should always repeat the name of God.

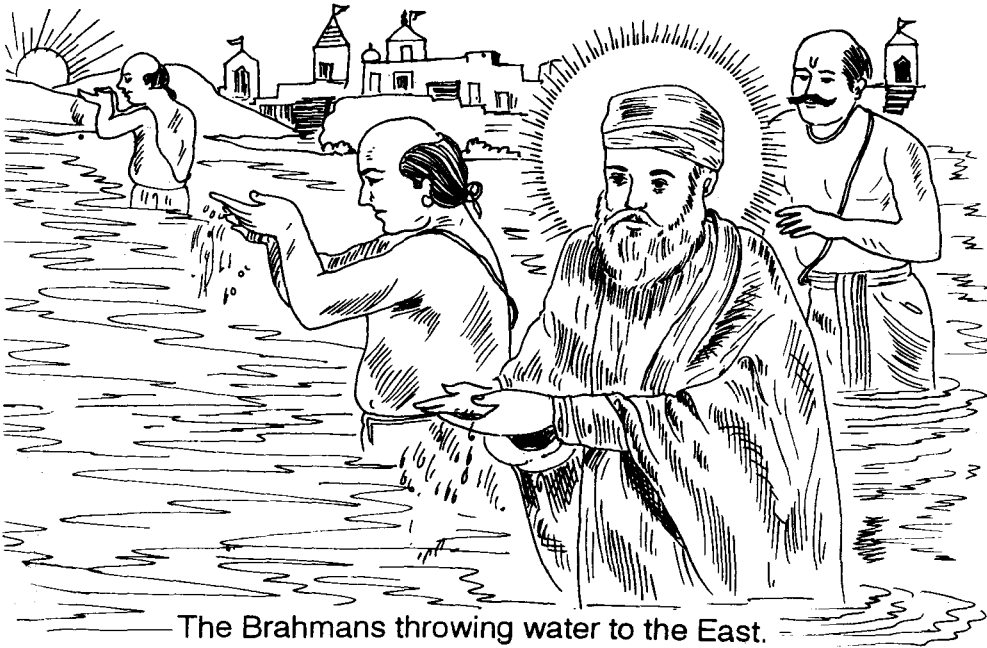
Sajjan listened to the advice of the Great Guru with reverence. He promised to lead an honest life. He gave away his wealth. He changed the rest house into a Dharamsala. He learnt the golden rules of the true religion. He became a Sikh of Guru Nanak. He became the preacher of the Sikh religion. His abode became the centre from where the rules of the true religion were preached.



Sajjan listening to the advice of the Guru.

14. At Hardwar, And Kurukshetra

Guru Nanak had been travelling since he left Sultanpur Lodhi. He had already reformed Malik Bhago and Sajjan, the robber. He was breaking the bondage of false beliefs. He was educating the people to keep the truth and discard falsehood. He was meeting all kinds of people i.e the common



The Brahmins throwing water to the East.

folk, the rich, the poor, the religious leaders and the men who mattered in society. His purpose was to educate them and show them the truth. Thus he visited Hardwar and Kurukshetra, the holy places of the Hindus.

Hardwar is a holy place of the Hindus. Here the river Ganga enters the plains. Here it turns itself into a mighty river. Crowds of people can be seen here bathing at the Ghats. When there is a fair the number of people multiplies manifold.

Guru Nanak once visited Hardwar. A big fair was being held there. Thousand of people had gathered there. They were bathing in the river. Most of the Brahmans and other people, who were bathing there, were throwing water to the East. It was their belief that they were doing a good thing. They were supposed to be offering water to their forefathers. They held a false belief that their ancestors were thirsty and they were in need of water.

Guru Nanak had come to this religious centre to educate the people. His method of teaching was unique. He did not believe that the water thrown eastwards reached the forefathers.

He entered the river. He began to throw water to the West. Soon he attracted the notice of the people. It was a strange thing. Nobody had ever done such a thing before. People began to gather around him. Some were indignant, some were amused, while some other were surprised at his action. One of them asked the Guru, "Why are you throwing water to the West"? "Why are you all throwing water to the East"? asked the Guru

“Don’t you know even this ? We are giving water to our dead forefathers. This water will quench their thirst. They must be in need of water.”replied the man.

The Guru did not stop throwing water to the West, instead he began to throw water more vigorously. Again the man asked, “Why are you doing so ”? The Guru said that he was watering his fields in the Punjab.“How far are your fields from here”? said many a men with one voice.“They are about 200 kilometers in Kartarpur,”replied Guru Nanak.“Do you think that your water will reach your fields and save your crops from withering ”? said some of the men.

The Guru then asked all the men standing around him how far their forefathers were whom they had been sending the water. They said,“They are not in this world. They are dead. We cannot tell the distance. They are very far off”.

Hearing this, the Guru said,“My dear friends, if you believe that your water will cover unlimited distance, and reach your dead forefathers, why cannot the water thrown by me reach my fields which are far nearer”?

Thr Guru’s reasonings made the people ponder over their action. They realised that the Guru was in the right and the practice of throwing water for

the dead was useless. They thanked the Guru for the wisdom, he had shown to them.

On another occasion Guru Nanak visited Kurukshetra. It is a holy city. It was here that the great war of Mahabharata was fought. Again it was here that Lord Krishna had delivered the teachings of Bhagvat Gita to Arjuna.

A big fair was being held there on the occasion of the Solar eclipse. There were a large number of people. Many Brahamans and Sadhus were present at the site of the fair. People believed that the Sun owed credit to Rahu and Kettu. The Sun feared his creditors and hid himself and that was the cause of Solar eclipse.

To save the Sun from its creditor, strict fast was observed. Alms were given. During the eclipse no activity was undertaken. Prayers were made for the safety of the Sun.

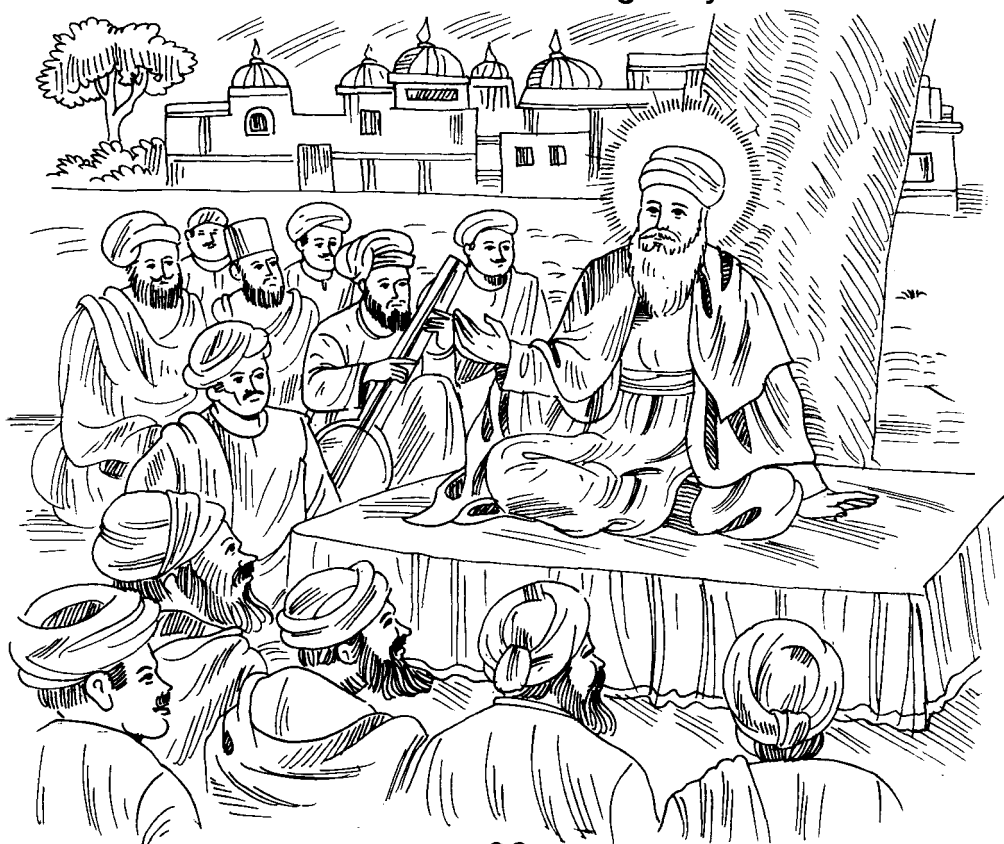
An atmosphere of fear was created. Cooking or lighting of fire was considered unsacred.

Guru Nanak knew that the eclipse was a heavenly phenomenon. It had nothing to do with the affairs of men on the earth. He knew that the story of Rahu and Kettu was a false one. He had come to the fair to educate this to the people.

The Pandas were saying prayers. People were

under the spell of fear. Guru Nanak lighted the fire and began to cook. Soon Pandas were upon him. He was accused of sacrilege. He was abused. They said, "Now a calamity will befall on us. You will be held responsible for the disaster."

Guru Nanak sat calm and composed. He told the Pandas that nothing would happen. He added that it was a false belief and they should not make people slave to falsehood. He convinced them that the story of Rahu and Kettu being the creditors of the Sun was unreal and imaginary.



15. Kauda, The Monster

Guru Nanak was a great traveller. He had visited nearly all the important centres of Hindu religion. Every where he gave the people the divine knowledge, reminded them of God and reformed them so that they might become noble and gentle.

During his second journey towards Deccan, Guru Nanak reached a thick forest area of the present Madhya Pradesh. He reached a village. Near that village a savage tribe of man-eaters lived in the forest. The villagers were afraid of the man-eaters. They told Guru Nanak that they were the monsters, who caught, men, women and children and ate the flesh after frying into oil. Those people also told Guru Nanak that monster Kauda was the head of the tribe.

Guru Nanak had with him his two companions. Their names were Saido and Siho. They were Jat Sikhs from the Punjab. The Guru asked them if they would like to go with him to the monster. Both of them said that they would happily go with the Guru and they would face the monsters boldly. The people of the village dissuaded Guru Nanak and his bold companions. They said to Guru Nanak, "Holyman, do not risk your lives for us." But the Guru said that they must go and put an end to

that cruel way of life. He said that killing of men and women for food was very cruel. God did not like it. He would even risk his life for such a cause.

Guru Nanak decided to meet the head of the man-eating tribe. The villagers told him the place, where Kauda, the chief of the monsters, lived. Guru Nanak asked the villagers to pray to God for his success. He was on a very dangerous mission. He was going to face the primitive tribal men. They were uncivilised and savage.

Guru Nanak, Sadio and Siho started towards the place of Kauda, the monster. After covering some distance, they saw Kauda. They also saw a large, deep frying pan full of oil. Kauda had lighted fire under the pan to boil the oil. He saw three men coming to him. Guru Nanak was leading and Sadio and Siho were following him. He was pleased to see his victims. He had to catch men for his food, but now they themselves had fallen prey to him.

Guru Nanak and his Sikhs had come near Kauda. The latter touched the oil to see how much hot it was. He found that the oil was not yet hot.

As Guru Nanak came very close to Kauda, he smiled and said, "Sat Kartar". This was a new experience for Kauda. His victims used to tremble and cry. They used to be fear stricken. But they were smiling. He caught hold of Guru Nanak and pushed him into the fire. Guru Nanak stood in the

fire. He stared straight into Kauda's eyes. He smiled and smiled. Saido and Siho began to repeat Sat Kartar as loudly as they could.

Kauda was puzzled. He began to tremble. The Guru came out of the fire. Kauda was spell bound. He had lost his power to move.

Guru Nanak and his companions sat down near the fire. The Great Guru began to sing a divine song. Kauda listened to it attentively. The song gave him peace. Guru Nanak told Kauda that he had come to reform him. The Great Guru told him that killing and eating the flesh of man was inhuman. It was very cruel. God did not like it. He must shun it. He should become kind and gentle.

Kauda fell on the Guru's feet. He was in total submission. The Guru asked Kauda to rise up. He looked at him with a kind smile. He advised Kauda to give up the cruel way of his life. He must not harm anybody. He should become kind. He should work honestly for his living. He should always remember God.

He should always repeat God's name. He should onwards lead a kind and honest life. Kauda vowed that he would follow the Guru's teachings. He would not eat human flesh. He promised to reform his savage tribe of man-eaters into kind and gentle men.

Thus, see, how the mere touch, the divine song and the kind looks of the Guru completely changed a monster, a flesh eater into a kind and gentle man.



16. The Strange Boon

During his journey towards the East, Guru Nanak visited Mathera, Gaya, Benaras, Paryag



The strange Boon :- People listening to Guru Nanak words of wisdom

and Jagan Nath Puri. These places were the centres of the Hindus and the Budh religions. He

had his discourses with religious leaders. He advised them to follow the true religion of love, give up the show of a holyman and acquire the real holy nature. They should serve God and His men. They should pray to God deep from their heart. They should discard the false rituals.

During the travel Guru Nanak and Mardana reached a village. It was in the province of Bengal. The people of that village were unsocial. They treated their guests badly. Guru Nanak had come there to make them humane and kind. He was there to teach them the golden principles of his religion. He was to make them the lover of God. They did not listen to him. They did not offer him any food or shelter. They even set their dogs on Guru Nanak and Mardana. The village lads and the dogs drove them out of the village. They were very unpolite and harsh. Guru Nanak and Mardana had never been treated like that. Out of the bounds of the village the Guru stopped. He looked towards the village. He said, "Peace may rule this village ! May the people of this village stay here forever! They should never desert their village."

It was a strange boon. Mardana was at a loss to understand it.

After covering some distance, they reached another village. There, they were received very well. Even the headman and the elders of the village paid them respect. They provided them with every comfort. To them, serving the guests was to serve God.

They listened to Guru Nanak's words of wisdom. His teachings were:-

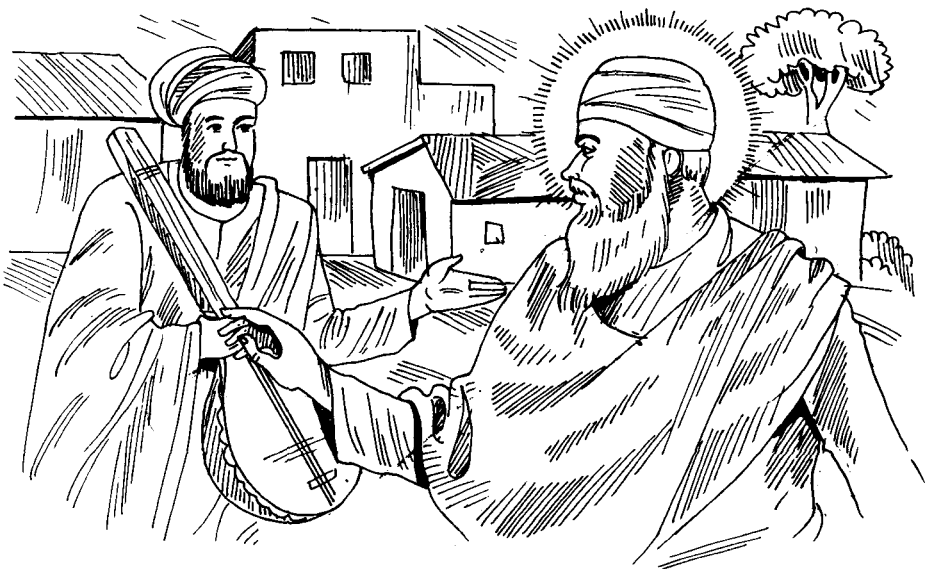
Lead an honest and truthful life. Share your earnings with others.

Always remember God. Do not follow false rituals attached to religion. Those were liked by them. They promised to act according to the Guru's teachings.

Guru Nanak and Mardana stayed there for a few days. They sang God's praises. The villagers flocked around them both in the morning and the evening. The divine kirtan (songs) gave them peace. They liked it. They requested Guru Nanak to stay for a few more days, but Guru Nanak replied that he had to give God's message to other people also. So he left the village. The villagers went along with him up to the outer limits of the village to see him off. The parting words of Guru Nanak for those people were, "May God force you to leave the village ! May you scatter !"

It, too, was a strange boon for the nice people. Mardana asked Guru Nanak, "Your ways are strange ! You blessed the people who treated us badly, but here you give ban to those who served us with so much love and care. Kindly explain to me, what the secret is" !

Guru Nanak said, "Give ear, Mardana I want the unkind people to stay at their village, so that their evils remain with them confined only to the same village. They should not infect the good men of our society. And I want the good people to be displaced, so that they may mingle with other people. Their good company will make other people good and pious." Mardana then understood why the people of the first village were given the boon and those of the second the ban.



17 Release of Mardana

After visiting many places in Bengal, Guru Nanak and Mardana entered the territory of Assam. It was known for its natural beauty and charms. It was also famous for its witchcraft.

There in the territory of Kamrup lived a queen named Noor Shah. Kamrup was the name of a part of Assam. Noorshah was very beautiful. She was a witch. It was her pastime to cast her spell on men and made them her captives. She and her maidens, who were also witches, enjoyed themselves by teasing the poor victims.

Mardana was fascinated by their beauty. He fell prey to their witchcraft. He fell under the spell. He was made a captive. He was then turned into a lamb. He was tied to a peg with a string round his neck. He could do nothing. How could he cast away the spell ? He was quite helpless. The witches made fun of him. When the rope was untied, Mardana began to follow the witches where ever they went. He began to repent. It was foolish for him to come to their way. He prayed Guru Nanak to come to his rescue.

Searching for Mardana, Guru Nanak also reached the residence of Noorshah, the queen. She and her companions saw Guru Nanak. They

thought that they would entrap another victim. They used their witchcraft on him. It did not work. They could do nothing. It was the defeat of their witchcraft.

Guru Nanak seated himself on the ground. He began to sing a Shabad. In the Shabad he told Noorshah and her friends that they were doing evil deeds. He told them that their skin was white and charming ; but their spirit was black. Their black deeds would result into their ruin. He told them that God did not like their witchcraft. They were committing sins. They would be punished for their misdeeds.

He taught them that only their good deeds would help them. Only good actions would support them in the court of God. He advised them to shun the evil ways of life. They should spend their time doing good to others and in the service of God.

Noorshah realised that she had chosen a wrong course. Her was a wicked way. That would lead her to her ruin. She fell on Guru's feet. She repented for her past conduct. She promised to lead an honest and virtuous life.

Noorshah and her maids gave up their witchcraft. They freed Mardana. They started leading pure life consisting of doing honest work, sharing people's sufferings and always

remembering God. This way Guru Nanak appeared in this world to help even the sinners to change their wicked ways of life. He is truly called the saviour of the sinners.

Dunni Chand.

There lived in Lahore a very rich man. He had plenty of everything. He lived in a very grand mansion. He had a team of servants to serve, good and rich food to eat, horses to ride on, a faithful wife by his side and every comfort of life. But he was not contented.

During his travels, Guru Nanak reached Lahore. He chose a suitable place on the bank of the river Ravi. Here he sang Shabads and taught people about the golden rules of life. Soon people began to flock around him. The number of his audience increased day after day. Even the rich people of the town came and listened to his divine music. Dunni Chand and his wife also visited him. He began to show regards to the Guru. He wanted his blessings. He wished to become even richer. One day he arranged a grand feast. He invited his friends and relatives. He specially invited Guru Nanak to partake the food at his house. Guru Nanak said, "Dunni Chand, I do not like going there." But Dunni Chand implored that the Guru should visit his house and that it would become

sacred with the touch of his feet. So, the Guru gave his consent and went to his house. Infact Dunni Chand wanted to get a boon from the Guru for more wealth.

Dunni Chand was happy because Guru Nanak was visiting his house. Reaching his house the Guru found some flags flying there. The Guru asked, "Dunni Chand, what do these flags stand for ? Dunni Chand replied that each flag stood for a crore. Those seven flags meant that he had wealth worth seven crores of rupees.

Guru Nanak then said, "Dunni Chand, You are a very rich man. You must be contented. You must have peace of mind." "No, holy man, I am not satisfied. I need more money to become the richest man of the city. I have always been trying to find new means to earn more. I cannot sleep peacefully at night because I always keep thinking about the means to increase my wealth. So long as I do not become the richest man, I will continue hankering after money. I need your blessings for more riches", said Dunni Chand.

Guru Nanak said that the race to become richer would never end. He told Dunni Chand that the other rich men of the city would also be trying to become richer. So his desire to become the richest man would not likely to be fulfilled.

This made Dunni Chand sad. He requested Guru Nanak to bless him with more riches. Guru Nanak then took out a needle from his pocket. Giving the needle to Dunni Chand, the Guru told him to return that needle to him in the next world.



Dunni Chand went inside to keep the needle at a safe place. But soon he realised that it would not

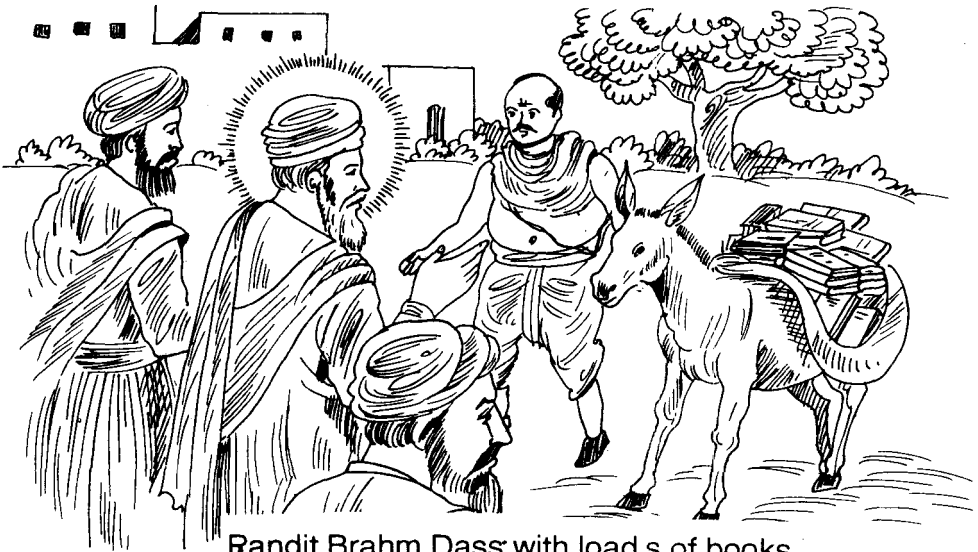
be possible for him to carry the needle to the next world.

He came back, He said, "Guru Ji, how can I take this needle with me to the next world ? It is impossible. A dead man can take nothing with him." Guru Nanak said, "Dunni Chand, " You are speaking the truth. Truly a dead man can carry nothing to the next world. You have such a vast collection of wealth, how will you then, carry it to the next world after your death"?

Dunni Chand then understood, what the Guru's purpose was. He realised that peace of mind and contentment were the real wealth. He fell at Guru's feet. He asked for his piece of advice. The Great Guru advised him to give away his riches to the poor. He should do an honest work for a simple living and out of the honest earnings a little must be given in charity, truth be made the leading light to follow and God be felt always in him. While performing day to day duties with his hands, he should keep the heart fixed on God. The Guru said, "Only good actions support a man in the next world. They travel with him to the next world. The load of good deeds can travel with a man, whereas his riches and worldly belongings are left behind in this world." Dunni Chand distributed his wealth among the poor. He began to act according to the teachings of the Guru. He became the Guru's Sikh.

18. In Kashmir and On The Himalayas

After his second long journey towards the South, Guru Nanak stayed for sometime at Kartarpur. The town of Kartarpur was founded by Guru Nanak. It is now in Pakistan. As his preaching tours had not yet ended, he then set out on his third great journey towards the north. He took Bhai Hassu and Bhai Siha with him.



Randit Brahm Dass with load s of books.

Passing through the territory of Jammu, Guru Nanak and his two Sikhs entered the valley of Kashmir. In the valley, he reached a place called Matan. Here, there is a Gurudwara Matan Sahib in his memory. There is a spring named Martand. In the ancient times this area of Martand was an important centre of Buddhism.

A very learned man named Pandit Braham Dass met Guru Nanak at this place. Pandit Braham Dass always kept with him two very heavy loads of books on the back of an animal. He used to engage learned men in discourses. He took pleasure in defeating them. Many a Sadhus, Pandits and learned men took part in debates with him, but they all gave in in the end. He had become proud and vain. He had not refined himself with his learning, instead he had developed his ego.

Guru Nanak said to Braham Dass, "True, you have read a large number of books, you have been studying for a long long time. You have heavy loads of books with you. If all your study and learning has not killed your ego, I think it is all waste. It is nothing."

He told Pandit Braham Dass that education should make one humble not haughty. It should make one refined not debased.

Pandit Braham Dass found that the Guru was right. He had wasted his life. He had not seen, how education bettered man's conduct. He accepted his defeat. He gave up his vanity. He became, a Sikh. He started leading a life worthy of a learned man. He began to do honest work. He shared people's pains. He started imparting true learning and he always began to remember God.

The valley of Kashmir is surrounded by high mountains. Their beauty attracts men towards them. In the ancient times Saints and Yogis used to climb these high mountains. They provided them the company of Nature and the desired solitude.

Crossing lofty hills, the Great Guru reached mountain Sumer or Kailash and then he reached Lake Mansarover. Here he found saints who had renounced the world. They had severed their links with the world. They were surprised to find Guru Nanak at such heights of the mountains. They asked Guru Nanak, "Which force has brought you here"? Guru Nanak replied, "My force is the Almighty God. I am His devotee. He has brought me here"

The Sidhs (saints) then said, "Which religion do you follow"? "To love God and His creation and to lead a truthful and honest living is my Dharma," replied Guru Nanak.

The Sidhs then asked Guru Nanak, "Now tell us about the world, we left, Does peace and serenity prevail there"? Guru Nanak told the Sidhs that the country was passing through very bad times. There the rulers had become butchers. They did not protect the people. They killed them. There was no kindness. The darkness of falsehood was all prevailing. No one could see the moon of truth.

The helpless people looked towards the sky. They were like thirsty lambs, that needed water.

In an hour of such a helplessness the poor people looked for leaders, who could pull them out of that troubled situation.

The Sidhs said, "Then the country is burning. It is good that we are safe here." At this Guru Nanak said, "You are cowards. You have hidden yourselves in the mountain caves. You are looked upon as the religious leaders. You are bound by your Dharma to lead the people. Your duty is to save the suffering humanity. Who will look after the poor souls, if you forget your Dharma"?

"It is no Dharama to idle away the time. It is no Dharma to depend on others for your needs. Its to live among the people and share their pains and sufferings, to work for honest earnings, lead a truthful life, while living among the impurities of the world. See, Kamal (lotus) blooms in dirty mud ; but it keeps itself above the dirt. Thus we should not run away from the world. We should live there but keep ourselves pure and clean like Kamal (lotus). This is Dharama."

The Sidhs engaged Guru Nanak in discussion about religion. The Great Guru satisfied them. One of the Sidhs named Bharthari was deeply impressed by the Guru. The Sidhs then bowed before the Guru. The Great Guru visited Nepal, Sikam, Bhutan, China and Lahsa in Tibet and came back to Punjab, again passing through Kashmir and Jammu.

19. To Mecca

Guru Nanak had already undertaken three long journeys. He had visited almost all the important centres of different religions and sects. Everywhere he prevailed upon the priests and the leaders to know the essence of religion and leave the unwanted rituals. By his precept and practice, he transformed the cruel killers and deceitful sinners into the servants of God and His people. Now he decided to visit Mecca, the holiest place of the Muslims. His reforms were for all people. Those were not confined only to the Hindus. His aim was to impart truth to mankind.



-You can turn my feet where you think, God is not

Mecca is in Arabia. Here is the most sacred Mosque of the Muslims. It is called Kaaba. Kaaba means the house of God. Muslims from all over the world pay a visit to this shrine. It is enjoined upon every Muslim to visit this shrine once in his life. A visit to Mecca is called Haj. One who goes on Haj is called Haji A Haji puts on a peculiar dress for the Haj.

Guru Nanak undertook his fourth long journey towards the West. He put on the dress of a Haji. Like a Haji, he put on the blue dress, held a staff in his hand and carried a mat with him. Leaving Kartarpur, he travelled on and on and reached Sind. There he joined a group of Haj pilgrims and reached Mecca.

Soon the caravan of Hajis, reached Kaaba, their destination. To impart true knowledge, Guru Nanak practised his peculiar device to attract the attention of the people. While the other Hajis were paying their obeisance, he lay down with his feet towards the Kaaba. The Hajis at once took notice of it. They asked him, "Don't you know, you are placing your feet towards the house of God"? Guru Nanak replied, "I am very tired. My feet are sore. I need rest. You can turn my feet where you think, God is not."

Among the Hajis there was a man, named Jiwan. He had come from Punjab. He held Guru's

feet and turned them to another direction. What a surprise for him ! He found the Kaaba too had turned to that direction. Again he turned the feet towards a different direction, again he found the Kaaba straight towards the Guru's feet. Jiwan and the other Hajis were stunned.

Soon a large number of Hajis gathered around Guru Nanak. They began to discuss God, and the Kaaba. Guru Nanak explained that he had not shown any disrespect to the Kaaba. He had every regards for the shrine. But his aim was to break the belief that God only lived in the confines of the Kaaba. He said, "God is present everywhere. We should have eyes to see Him. He resides in each and every man. If we are unkind to a man we are unkind to God. Your love to man is your love to God."

The Hajis heard the Guru patiently. They were satisfied with his teachings. Still some asked him, "Holyman ! You say God lives in every heart. Both Hindus and Muslims have the same one God, kindly tell us then who is great, a Hindu or a Muslim?"

The Guru smiled and said, "One is great or small because of his actions. Good deeds make one great and evil deeds make him small. Both the Hindus and the Muslims should keep the true path of God. If they do not do good and God pleasing deeds, both will repent."

The answer of the Guru silenced them. They clearly saw the truth in the Guru's answer.

20. Wali Kandhari

From Mecca Guru Nanak and Mardana went to Madina. Further on, they visited Baghdad in Iraq. They even went to Egypt and Turkey. Thus during his fourth long journey, he visited most of the Muslim countries. While returning to Punjab



Guru Nanak placed his hand against the rock and it stopped rolling

the Guru visited Iran, Kandhar and Afghanistan on the way. He passed through the Khyber pass. The pass of Khyber was the main land route between India and the central Asian countries. Guru Nanak crossed the river Sindhu (Attock) and reached a place called Hasan Abdal. Hassan Abdal is a small town. It is fifty Kilometres from Rawalpindi. Here

stands the sacred Gurudwara Panja Sahib. It is in Pakistan.

Here Guru Nanak and Mardana chose a place at the foot of a hill. They sat there and began to recite divine music. Soon, people began to gather around them. They listened to the divine music. They also heard his teachings. Guru Nanak's charms and his teachings appealed to them. They started attending the Guru's meetings both in the morning and the evening. Day after day, the number of devotees increased.

There lived a Faqir, named Wali Kandhari on the hill. He was vain and haughty. The people of the village served him with food. They also met his other needs. When he found people flocking around Guru Nanak, he got angry with them. He was also jealous of Guru's popularity. He decided to teach the people a lesson.

There was the only spring on the hill. The water of the spring was stored into a tank on the hill and then it was made to flow down to be used by the people of the town. The spring of the water and the tank were under the control of the Wali. In his anger he stopped the flow of water. The Wali's action caused distress to the people.

One day, the people of the village came to Guru Nanak and said, "O ! holyman, take pity on us, and

save us from the distress, we are put to. Guru Nanak said, "Brothers, what is your problem ? I shall pray to God to free you from your distress."

They then related why Wali Kandhari had got angry with them and had stopped the flow of water. Thus putting them to trouble.

Hearing the people's tale of woe, Guru Nanak asked Mardana to climb up the hill and appeal the Wali to release the water. Mardana himself was feeling thirsty. He at once went up the hill. He requested the Wali to give him water. He also appealed to him to release the water in the name of God. He should take pity on the people.

But the proud Wali snubbed Mardana. He refused to give him even a drop of water. He cursed people for ignoring him for their religious needs. Mardana came back. He was dying of thirst. Guru Nanak again sent him to the Wali. Again he requested him and pleaded that giving water to him and to the people would be a good deed and that God would bless him. But it had no effect on the stone-hearted Wali. Mardana came back disappointed.

Guru Nanak prayed to God. He said, "Sat Kartar." He then asked one of the men to remove a particular stone. Soon it was removed. A stream

of clean, cool water began to flow. Mardana quenched his thirst. The villagers became very happy. They thanked Guru Nanak.

The water stopped falling into the tank. Soon there was not a drop of water in the tank. The Wali was furious. He was red with rage. He pushed a rock towards Guru Nanak. He wanted to crush Guru Nanak under it. The rock came rolling down towards Guru Nanak. As it reached near the Guru, he placed his hand against it. The rock stopped rolling downwards. It was fixed then and there. The print of Guru's hands was made on the rock.

The rock with the print of Guru's hand can still be seen there. In the memory of this event a beautiful Gurudwara was built later on. It is called Gurudwara Panja Sahib.

The pride of Wali Kandhari was broken. He found that he was powerless. He came down from the hill. He was humble. He fell at the Guru's feet. The Guru advised him to shun his vanity, and live the life of a true Faqir. He advised him to serve the people and do such deeds as please God. He said, "God's men should be holy in their deeds and pure at their heart." Wali Kandhari assured Guru Nanak to live and act according to his injunctions.

21. Babar's Prison

After humbling Wali Kandhari, Guru Nanak and Mardana continued their journey towards Kartapur. They reached Eminabad. Guru Nanak was pleased to meet his old Sikh Bhai Lalo. He stayed there for some days. Bhai Lalo was blessed; because Guru Nanak was staying with him.



Why did your cruelty fall on them ?

his forces fell upon the people of Eminabad. Babar's soldiers plundered the town. They set the houses on fire. They killed the hapless men, women and children. No one, rich or poor was spared. There was the scene of death and destruction all around. The hapless people cried

for help; but no one came to their rescue.

The people who escaped death were made prisoners. They were made to carry the loads of plundered booty to the camp. Saints and Sadhus, Pirs and Faqirs were all made prisoners. Guru Nanak and Mardana were among the prisoners. Guru Nanak was made to carry a heavy load on his head. Mardana was entrusted with the care of a horse.

The prisoners were proceeding towards the camp carrying loads on their heads. The hapless men, women and children were weeping. Guru Nanak's heart always melted at the distress of people. His heart bled at the sufferings of the people. He questioned God why He had failed to help the innocent people. In order to lessen the pains of the people, Guru Nanak started singing songs in praise of God. The sweet voice and divine songs gave relief to them. They forgot about the loads, they were carrying and reached the camp.

There at the camp, they were made to grind corn. Guru Nanak was also given a hand mill and some corn to grind. The poor prisoners were sad and gloomy. Guru Nanak's heart could not stand all that. He began singing again. His songs made the prisoners forget all about the mills. They fixed their attention on God and divine songs. They

folded their hands in prayer. They were in unison with God. Their mills were working on without their effort.

It was a strange sight. The soldiers were filled with wonder. A few of them went to Babar. They told him what that they had seen. They told Babar that he had committed a sin. He had made a holyman to suffer.

Babar came to the camp. He himself saw Guru Nanak singing divine-songs and the prisoners listening to those with closed eyes. Their mills were grinding the corn without their hands revolving them. He stood there and listened to the sweet songs. Those appealed to his ears.

Guru Nanak then opened his eyes. He saw Babar standing in front of him. Babar asked, "O, man of God, what were you singing ? Guru Nanak said, "I am calling upon God, how He has seen all that death and destrucions. Has He ceased to be merciful ? If not, why has He not come to the help of the innocent people?"

He said, "God is the Father of all. Rich or poor, kings or paupers are His children. You have looted the homes and hearths of the innocent people. Your soldiers have molested the women, killed the children and burnt the houses. These people have done you no harm. Then why did your cruelty fall

on them?"

Babar felt sorry for the conduct of his soldiers. He requested Guru Nanak to beg for his forgiveness from God. He asked Guru Nanak what he should do to wash off his sins. Guru Nanak told him to set all the prisoners free and return their property to them.

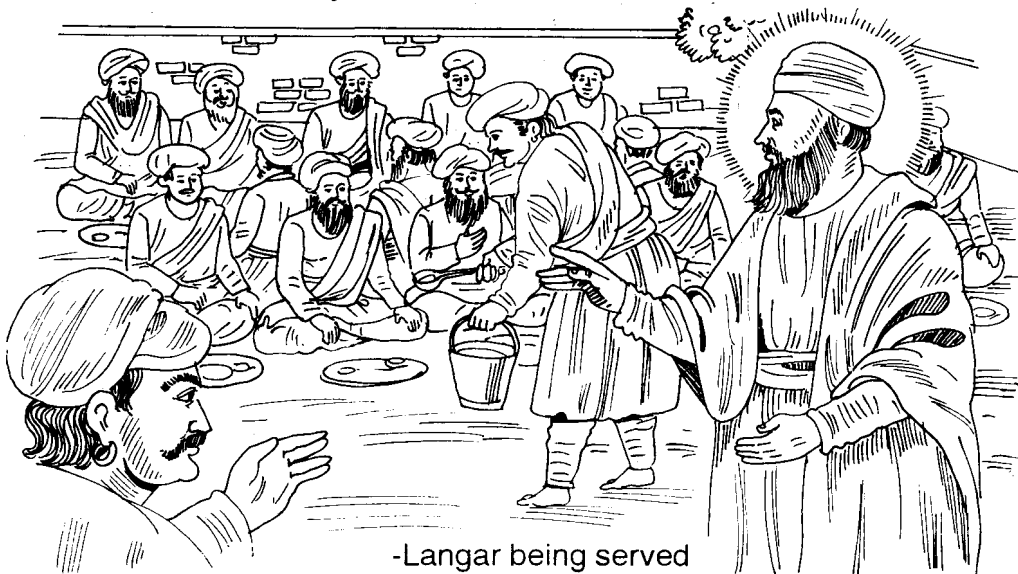
Babar did as he was advised by Guru Nanak. He found that Guru Nanak was the true light of God. He wanted to win his favours. He asked Guru Nanak, "Holyman, I wish to become the Emperor of India. Pray for my success."

Guru Nanak replied, "You will succeed in your attempt. But you must be a just and kind ruler. You should not be harsh to those whom you subdue. To make your subjects happy should become your primary aim. Love God and show respect to holy men."

Babar agreed to act as advised by the Guru. Guru Nanak was the first-Sikh Guru who had confronted the first Mughal Emperor. You will read how the other Sikh Gurus confronted the other Mughal Emperors.

22. At Kartarpur

Guru Nanak had completed his four great journeys. Nearly for twenty long years he continued visiting place after place. He had freed people from false beliefs. He had reformed the killers and robbers. He had taught people the love of God and the service of man. He had broken the pride of many and exposed the deceit of others.



-Langar being served

He had preached the truth. He had taught the value of honest work. He had taught the importance of a truthful living. He then settled down at Kartarpur to put his precept into practice. He was then an old man of over sixty years; but he was active and healthy. He did not like rest, instead, he continued leading an active life.

At Kartarpur Guru Nanak started leading the life of a family man. He took off the dress of a sadhu and began to wear a Punjabi dress. His teachings had appealed to the people. So men of all castes and religions began to flock around him. The Hindus as well as the Muslims became his Sikhs. They settled down at Kartarpur and became the members of Guru's large family.

Like a farmer Guru Nanak started working in the fields. His Sikhs also helped him in his honest work. In his fields Guru Nanak raised crops and vegetables. He also raised fodder for his cattle.

Guru Nanak had started a common kitchen. Men of all castes came there. They were made to sit in pangat and were served food. The Hindus as well as the Muslims came there and partook meals from the common kitchen. Guru Nanak himself and his Sikhs lovingly served food to the people.

To maintain the common kitchen the Sikhs had to do one or the other work. Guru Nanak did not allow idleness. Thus everyone had to work either in the kitchen or in the fields.

Guru Nanak kept a very busy schedule. His daily programme started very early in the morning three hours before the sunrise. He got up very early in the morning. According to him the morning time was very suitable to think over God and His

greatness. So after taking his bath, he would fix his mind on God. He felt the kindness of God. He sang the divine hymns. In such a way, he spent some time in devotion to God.

After that he would go to the Dharamshala. The Sikhs had already gathered there. There they also sang the divine songs for some time. The Guru preached the rules of his religion. There he advised his Sikhs to live the life of a family man. It should be a truthful life. Earnings must come from honest work. Food should be simple. It should not corrupt the minds. Love of God and His children should be their aim.

The Sikhs sometimes demanded explanation to certain points. Guru Nanak gladly explained those points to them. If they sought guidance in a religious matter, he was prompt to give the right guidance.

After the morning prayers and teachings, Guru Nanak went to the fields. He worked there like a farmer. In the evening, again there was the congregation and the hymns of Guru Nanak were recited.

Thus we can see that Guru Nanak lived the life according to his teachings. If all of us follow his teachings and think all men as children of one Father, and lead honest lives of love and charity, we shall not only attain happiness but please God also.

23. The Last Days

At Kartarpur Guru Nanak was a family man, a farmer and a religious leader all in one. People came to him with thirsty souls. They drank deep at the springs of Guru's kindness. They felt peace and calm. Those who had been subjected to hatred and cruelty, found love and kindness in his



-people listening to the Guru's words of wisdom.

company. The untouchables and the lowly were welcomed in his free kitchen. They were served lovingly. Guru Nanak had love for all and malice towards none. He himself worked hard and liked others to do so. He disliked depending on others for his needs. Leading a family life and doing an honest labour were his ideals.

Near Batala, there was a place named Achal Batala. Achal Batala was the centre of Jogis with holed ears. They still had some influence in that part of the country. They disliked family life. They supposed themselves to be the religious leaders. They considered begging at the doors of house holders as their right. They led a care free life at the cost of family men. They were the drones living on the sweat and blood of the working class. Guru Nanak wanted to free poeple from the false influence of the Sidh Jogis.

Shivratri fair was being held there at Achal Batala. Large number of people had gathered. Sidh Jogis had also assembled there in a good strength. They wanted to revive their waning influence. Guru Nanak decided to inflict a final blow on the Sidh Jogis. So he went to the fair.

At the venue of the fair Guru Nanak found a good number of people listening to the Jogis. They were kneeling down themselves before the Jogis. They were presenting them their offerings. Thus they were supporting the drones of the society. Guru Nanak worshipped work. Supporting the lazy was against his teachings. He wanted men to be the useful members of society. It was possible only when all did useful work.

Guru Nanak selected a place, not far from the

congregation of the Sidh Jogis. He asked Mardana to play on the rabab. Guru Nanak and Mardana started singing divine songs. Soon people began to sit around Baba Nanak and Mardana. In a few minutes, there was not a man to listen to the Jogis.

The Jogis got very angry. Jogi Bhangar Nath was their leader. He along with some other Jogis came to Guru Nanak. They engaged Guru Nanak into a discussion. Bhangar Nath asked Guru Nanak "Why have you changed your dress of a sadhu into that of a familyman?" Guru Nanak replied, "Family life is the finest form of life. I put on the dress of a saint for a cause. I have now served that cause. So I am again a familyman."

Bhangar Nath asked Guru Nank, "How can you say that the life of a familyman is better than the life of a Jogi, who has renounced the world.?"

Guru Nanak replied, "You have got your ears holed. You think that you have got a license to beg. You have left the world, but still you go to the door of a house holder for your needs. You do not work and you are dependent on house holders to sustain your life. You are a teacher, but you go to the door of family people for food and clothes. You are leading the life of a drone. God does not like such a life." Bhangar Nath could say nothing. He admitted that the path shown by Guru Nanak was

true.

After that discussion with the Sidhs, Guru Nanak came back to Kartarpur. The daily routine kept him busy. Up to that time Bhai Lehna had become his Sikh. One day Guru Nanak told his Sikhs that he had received the call of God. He would leave for the house of God. He chose Bhai Lehna as his successor. He lay down and covered himself with a white sheet of cloth.

There were both Hindus and Muslims in the Sangat. The Hindus said, "Guru Nanak is our Guru, we shall cremate the body and build a smadhi for him." The Muslims said, "No, Nanak Shah is our Pir, we shall bury his body and build a tomb in his memory."

Guru Nanak uncovered his face. He smiled and said, "Both should place flowers separately by my sides. The party with fresh flowers shall have his way." Then the people left the place.

The next morning when they lifted the sheet, they found fresh flowers on the both sides, but there was no trace of the body. They took their flowers. The Hindus built a smadhi and the Muslims built a tomb in the memory of Guru Nanak.

But those were washed away by the flood in the river Ravi. Guru Nanak did not belong only to the Hindus or Muslims. He belonged to the whole mankind.